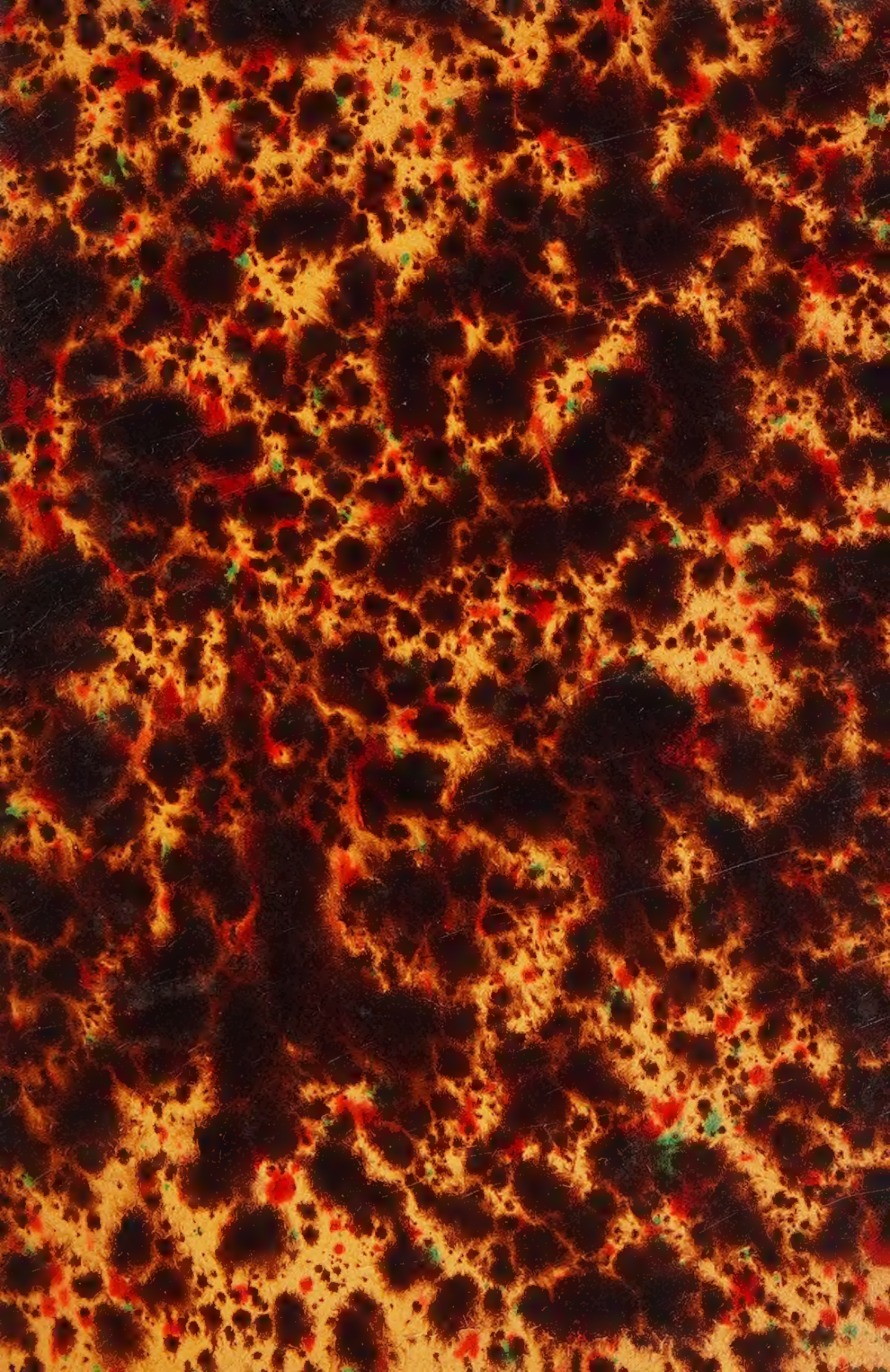

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THE RACCOLTA;

OR,

Collection of Prayers and Good Works,

TO WHICH THE SOVEREIGN PONTIFFS HAVE

ATTACHED HOLY INDULGENCES.

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PUBLISHED BY ORDER OF

HIS HOLINESS, POPE PIUS IX.

TRANSLATION AUTHORIZED AND APPROVED
BY THE
SACRED CONGREGATION OF HOLY INDULGENCES.

Rev. Charles Piccirillo, S.J., Editor

TO WHICH IS ADDED

AN APPENDIX

CONTAINING PRAYERS FOR MASS, AND VESPERS FOR SUNDAYS.

A Vol. in 16mo of 576 pp.

PHILADELPHIA:
PETER F. CUNNINGHAM & SON,
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will be found unwilling to avail themselves of the immense advantages offered in this *Raccolta*. We have all to satisfy the justice of God, in atonement for our many sins: since, even after their guilt has been washed away in the sacrament of penance, and the eternal punishment due to them remitted, there remains still the debt of temporal punishment to be paid. And who is there who would not rather atone for his sins in this life, than leave them to be expiated in the flames of purgatory, where mercy has no place, and where payment will be exacted to the last farthing?

Holy Church comes to our aid, and increases the value of our prayers and good works, by attaching to them indulgences drawn from the inexhaustible treasure of the merits of our Lord and Saviour Jesus Christ, and intrusted by him, without limit or restriction, to her maternal care. Even if we did not stand in need of availing ourselves of this exceeding bounty to atone for our own sins (although who is there who would be presumptuous enough to believe it?) the holy souls in purgatory have claims upon us,—claims

of kindred, gratitude, friendship charity, zeal, compassion, and earnestly and confidently look to us for help.

To enable the faithful to make use of the *Raccolta* as a prayer-book for daily use, two indexes are added at the end. The first, translated from the original Italian edition, contains the various prayers and practices of devotion to which the Sovereign Pontiffs have attached indulgences, in the order in which they have been placed by the Sacred Congregation. The second index, added by the translator, contains the indulgenced prayers and practices arranged for daily, weekly, monthly, and yearly devotions, as well as for the feasts and seasons of the ecclesiastical year. The proper use of this index will more than supply the want of the prayers, etc., usually added in former translations of the *Raccolta*. For, such prayers, etc., however excellent in themselves, were not enriched with indulgences; while, on the other hand, by choosing, with the aid of the supplementary index, prayers and pious practices in keeping with time

PREFACE.

THERE have been published, from time to time, with the approbation of the Sacred Congregation of Indulgences, *Raccoltas*, or Collections of Prayers and Pious Practices, to which the Sovereign Pontiffs have attached indulgences. None of these Raccoltas was found to be free from imperfections: either because certain indulgences which had been granted were wanting, or because their nature and character was not exactly stated, or because mistakes occurred in regard either to the Popes who had granted the indulgences, or to the date of their concession.

In order to apply a remedy, the S. Congregation, not content with merely approving, caused a new *Raccolta* to be compiled under its own immediate supervision, thereby guaranteeing its exactness, fidelity, and authority. This *Raccolta* was approved by his Holiness, Pius IX., by a decree of the S. Congregation of Indulgences and

Holy Relics, June 3, 1877. The text of this decree, accompanied by a translation of it, is given farther on. By this decree:—

1. All other *Raccoltas*, by whomsoever made or printed, or by whomsoever approved, were deprived of all authority.

2. The new *Raccolta*, compiled by the S. Congregation of Indulgences, and issued from the Propaganda press, Rome, 1877, was declared authentic.

3. It was decided that this new *Raccolta*, solely and exclusively, should be the standard, whereby to solve whatever doubts or questions might arise with regard to the existence or nature of indulgences granted by the Holy See.

The *Raccolta* was published in Italian. To render it available for Catholics in this country, a faithful English translation was required; and this translation, moreover, had to be approved by the S. Congregation of Indulgences, in order to secure to it the full authority of the original Italian edition. Permission to undertake the translation was, therefore, obtained from the S.

Congregation, as well as the exclusive right of publication from the proprietors of the original edition. On its completion, the translation was sent to Rome, and, after due examination, was declared faithful and authentic. We are able, in consequence, to offer to the Catholics of America a *Raccolta* which possesses the same value and authority as the original Italian edition.

What the editors desire most of all, in giving this work to the public, is to see it in common use among the faithful as a *prayer-book*. We are all bound to pray; and, according to the Apostle, to pray at all times. What a gain for us, if, by making use of the proper prayers, we add to their intrinsic merit the rich treasures of indulgences attached to them by the Sovereign Pontiffs! And if there are many among the faithful who often find it useful, or even necessary to have recourse to a prayer-book in order to help their devotion, will they not be acting more in accordance with the spirit of the Church, if they make use of the prayers which she has approved, and which she has enriched with indulgences?

Where are such prayers to be found? In the *Raccolta*—which may, therefore, be very appropriately called the "The Church's Prayer-Book." In it are contained prayers and pious practices adapted to every circumstance of time and place, and to the needs and devotion of all; and none is left without its treasure of indulgences. To be convinced of this, one has but to glance at the table of contents. A little familiarity with its use will enable every one to choose those prayers and devotions which are best suited to his needs and aspirations. And mark the gain which will accrue from this practice! Without increasing the number of his prayers and devotions, the fervent Catholic, by making use of those given in the *Raccolta*, will gain an immense number of indulgences, which otherwise he would have missed. To this, add the many plenary indulgences which are almost always granted to those who persevere with fidelity in pious practices for a certain length of time, greater or less, according to the nature of the concession.

It is to be hoped that few among the faithful

APPROVED AND COMMENDED.

✠ JOHN CARD. McCLOSKEY,

ARCHBISHOP OF NEW YORK.

NEW YORK, *Sept. 5th*, 1878.

Imprimatur:

✠ JACOBUS,

ARCHIEP. BALTIMORENSIS

DIE xxii *Sept.* 1878.

DECLARATION.

The Sacred Congregation of Indulgences an Holy Relics, in conformity with the declaratio of Dec. 29, 1864, and in view of the testimony of the professors of theology of Woodstock College, in the United States of America, in regard to the English translation, made in the said college, of the book entitled : *Raccolta di Orazioni e Pie opere, per le quali sono state concesse dai Sommi Pontefici le SS. Indulgenze*, published at Rome from the press of the Sacred Congregation of the Propaganda, GUARANTEES THE FIDELITY OF THE SAID TRANSLATION, ordering, at the same time, that some copies of the book be sent to the office of the Secretary of the said Sacred Congregation, to be preserved in its archives.

Given at Rome, from the Office of the Secretary of the said S. Congregation, June 17, 1878.

AL. CARD. OREGLIA,

a S. STEPHANO, *Prefect.*

L. ✠ S.

A. PANICI, *Secretary.*

and place, and in accordance with their needs and devotion, the faithful are enabled to use the *Raccolta* as a prayer-book—nay, as the best of prayer-books,—without, at the same time, any interference with the order, arrangement, and character of the work.

It is proper, in conclusion, to state that, in preparing this translation of the Official *Raccolta*, free use has been made as well of the existing translation of the former *Raccolta*, as of many other manuals of devotion. In all cases, however, a thorough revision has been made, in order to secure at once fidelity to the original, and, as far as possible, correctness and elegance of expression

May this labor of love prove acceptable to the faithful, and aid them to draw in great abundance, both for themselves and for the suffering souls in purgatory, from the treasures which the maternal solicitude of the Church places at their disposal.

DECRETUM.

Iamdiu necessitas, nedum utilitas persentiri coeperat, ut in lucem prodiret authentica atque absoluta Sylloge seu *Collectio*, quae omnes et singulas preces piaque opera, quibus peragendis ex provida salutarique Romanorum Pontificum liberalitate Indulgentiae concessae fuere, rite accurateque complecteretur. Postrema enim *Collectio*, neque omnis imperfectionis expers videbatur, nec, quod potissimum est, omnes et singulas Indulgentias hucusque impertitas recensebat. Iamvero magni interest, ut Christifideles probe noverint quae et quales Indulgentiae quibusve operibus una cum adiectis ad eas lucrandas conditionibus applicitae coniunctaeque fuerint. Quandoquidem coelestis Indulgentiarum thesauri ideo a Christo Domino concredita fuit Ecclesiae suae dispensatio identidem facienda, ut fideles iisdem Indulgentiis sive ad temporalem suorum peccatorum hac in vita poenae reatum exsolvendum, sive ad defunctorum animas piacularibus poenis detentas sublevandas, uti iuvarique possent.

His igitur rationum momentis merito perpensis, factaque per infrascriptum S. Congregationis Indulgentiis et SS. Reliquiis tuendis praepositae Cardinalem Praefectum SS. Domino Nostro Pio Papae IX relatione, Summus idem Pontifex

DECREE.

It has long been felt that the publication of a complete and authentic collection of the prayers and good works to which the watchful and beneficent generosity of the Roman Pontiffs has attached indulgences, would be very useful, not to say necessary, since the last collection, or *Raccolta*, neither appeared to be free from imperfection, nor, what is of more consequence, contained all the indulgences granted up to the present time. Now, it is very important that the faithful should know what indulgences have been granted, to what practices they have been attached, and on what conditions they can be gained; since our Lord Jesus Christ intrusted to his Church the dispensation of the heavenly treasure of indulgences, in order that the faithful might profit by them to pay, in this life, the debt of temporal punishment due to their own sins, or to relieve the suffering souls in purgatory.

These considerations having been duly laid before our Holy Father, Pope Pius IX., by the undersigned Cardinal Prefect of the Sacred Congregation of Indulgences and Holy Relics, his Holiness kindly gave his consent and approval that an authentic collection of all the prayers and good works which have been enriched with indulgences up to the present time, should be

benigniter annuit ut authentica omnium et singularum precum piorumque operum, quae usque ad praesentem diem Indulgentiis ditata vel aucta fuere, Sylloge seu *Collectio* per Secretariam eiusdem S. Congregationis quam diligentissime conficeretur, ac dein in lucem prodiret.

Hanc ergo *Collectionem*, iuxta Sanctitatis Suae mandatum, rite accurateque absolutam, typisque S. Congregationis de *Propaganda Fide* editam, SS. D. N. Pius Papa IX apostolica sua auctoritate approbavit; praecepitque a cunctis Christifidelibus, ut genuinam et authenticam Indulgentiarum hactenus concessarum Syllogen prorsus habendam esse. Sin vero aliquod dubium vel disceptatio de cuiuslibet Indulgentiae concessione vel de ratione lucrandi forte suboriri contingat: Sanctitas Sua expresse declarari voluit, ut praesens Sylloge, cuius originale exemplar in archivo huiusmet S. Congregationis ad perpetuam facti normam adservari debeat, pro dubiis et controversiis dirimendis unice consulatur. Ideoque iussit hoc Decretum exarari atque Editioni eiusdem Sylloges praefixum imprimi.

Datum Romae ex Secretaria eiusdem S. Congregationis Indulgentiis et SS. Reliquiis praepositae die 3 Iunii 1877.

A. Card. Oreglia a S. Stephano,

Praefectus.

[Loco ✠ Signi.]

A. Panici,

Secretarius.

made with the greatest care by the Secretary of the said Congregation, and published for the use of the faithful.

This collection, compiled with all care and accuracy, according to the orders of his Holiness, and published by the Sacred Congregation of the Propaganda, has been approved by the Sovereign Pontiff, in virtue of his apostolic authority, and, by his order, is to be received by all the faithful as the genuine and authentic collection of the indulgences which have been hitherto granted.

His Holiness has also wished it to be expressly declared that, in all cases of doubt or discussion about the existence of any indulgence whatever, or about the manner of gaining it, this present collection alone shall be consulted as having authority; and that the original copy shall be preserved in the archives of the said Sacred Congregation as a perpetual standard and memorial of his decision.

Hence, it is ordered by the same Sovereign Pontiff that this decree shall be prefixed to every copy of this collection.

Given at Rome, from the Office of the Secretary of the Sacred Congregation of Indulgences and Holy Relics, on the 3d day of June, 1877.

A. Card. Oreglia a S. Stephano,

Prefect.

[L. ✠ S.]

A. Panici,

Secretary.

ON HOLY INDULGENCES,

AND THE

CONDITIONS REQUISITE FOR GAINING THEM.

TO THE DEVOUT READER.

A soul in the state of mortal sin is not only deprived of sanctifying grace and of God's friendship, but is also deserving of eternal punishment. Yet, through the mercy and goodness of our Saviour Jesus Christ, lost grace may be regained, and deserved punishment averted; and this double effect may be fully obtained, if, with the intensity of perfect contrition,—which, as St. Thomas teaches,* includes charity, and is wont, by the action of the will, to give rise also to sensible sorrow,—the sinner receives the sacrament of penance, or, at least, has a true desire and intention of receiving it as soon as possible.

This is the doctrine of the Church, and it is a great consolation for sinners. However, as it is not easy to make an act of contrition in every way perfect, it often happens that, while the sinner obtains, in the sacrament of penance, the pardon of his sins and the remission of the eternal

* IV. Dist. xvii, q. 2, a. 5.

punishment due to them, there remains a debt of temporal punishment, greater or less, to be paid by him, either in this life,—by means of good works, and especially by works of penance, as fasting, mortification of the flesh, and others of a similar character,—or in the next, in the fire of purgatory, before he can be admitted to the enjoyment of the glory of heaven. This likewise is sound Catholic doctrine, which cannot be called in question without falling into manifest and already condemned heresy.

The boundless mercy of our Saviour has furnished a means by which this debt of temporal punishment, whose duration and intensity no one can tell, may, with little difficulty, be diminished, or even entirely extinguished. For he has left to his Church the rich treasure of his own merits, which are of infinite value, and are accepted by the divine justice for the plentiful redemption of the human race, together with the superabundant satisfaction and merits of the blessed Virgin Mary and the saints; and this treasure he wishes his Church to use at all times for the spiritual benefit of the faithful. This doctrine is set forth by the Sovereign Pontiff, Clement VI., in terms not less clear than well calculated to inspire the faithful with full confidence of obtaining in great measure, and even entirely, the remission of the temporal punishment due to their sins.

These are the words of the Sovereign Pontiff:* "Jesus Christ, through the superabundant merits

* Extravag. Unigenitus de Pœnit. et Remiss.

of his passion, left to the Church militant here on earth an infinite treasure, not hidden in a napkin, nor buried in a field; but he intrusted it to the blessed Peter, who bears the keys of the kingdom of heaven, and to his successors, the vicars of Jesus Christ on earth, to be dispensed to the faithful for their spiritual good. The merits of the blessed mother of God, and of all the elect, from the first just man to the last, go to make up the fulness of this treasure."

From this inexhaustible treasure, then, the Church draws and imparts to the faithful what she calls *indulgences*, by means of which the temporal punishment,—which, as explained above, they owe to God,—may be remitted.

Nevertheless, as it is manifest from what has just been said, it is not in the power of the faithful to avail themselves at pleasure of this saving provision, but only *when*, and *how*, and *in the measure* determined by holy Church and the Sovereign Pontiff. Wherefore, indulgences are divided into two classes. Some are called *partial;* and these are granted for a certain number of days, or periods of forty days, called "quarantines," or for a year, or years, etc. Others are called *plenary*, or, *in the form of Jubilee.*

By *partial* indulgences of days, or quarantines, or years, so much of the temporal punishment, which had to be undergone either in this life or in the next, is remitted in favor of him who gains them, as would have been remitted by the performance of the penances of so many days, quarantines, years, etc., prescribed in the ancient

penitential canons of the Church. *Plenary* indulgences, or indulgences *in the form of Jubilee*, are, in their effect, one and the same thing; the only difference being, that, when the indulgences are granted in the form of Jubilee, confessors have power of jurisdiction conferred on them to absolve from reserved cases, to dispense from or commute certain simple vows, etc. By these indulgences is remitted all the temporal punishment which we owe to God for our sins, even after they have been pardoned; so that, according to the teaching of theologians, if we were to die immediately after gaining a plenary indulgence, we should go straight to heaven. The same may be said of the holy souls in purgatory, whenever we gain for them a plenary indulgence applicable to them, provided the divine justice deign to accept it in their behalf.

From this we may easily gather, devout reader, how highly we ought to prize indulgences, how great is their value and efficacy, and how great a spiritual benefit they are to Christian souls. The Council of Trent says that "the use of indulgences is in the highest degree wholesome to Christian people." Every Christian, therefore, should strive, with holy eagerness, to gain as many indulgences as possible, both for his own spiritual good, and for the relief of the faithful departed.

However, to gain any indulgence, many things are required. *First*, it is necessary to be in a state of grace; that is, the soul must be free from sin; because the soul that is loaded with the guilt of sin in the sight of God, and with the debt of

eternal punishment, neither is nor can be capable of receiving the remission of temporal punishment. It is proper, therefore, in order to do well, to go to confession every time that one begins the good works enjoined for gaining an indulgence. But, if this be not done, it is necessary that at least the last of the good works enjoined should be performed in the state of grace. It should be observed here that, in granting partial indulgences, sacramental confession is not usually prescribed, but the clause, "with at least contrite heart," is generally employed; which means that, if any one in the state of mortal sin wishes to gain the indulgence in question, he must at least make an act of true contrition, with a firm purpose of going to confession. So the Sacred Congregation of Indulgences decided Dec. 17, 1870.

In the *second* place, it is necessary to have at least a general intention of gaining the indulgences. Hence, it would be very advisable to renew every morning the intention of gaining each and every one of the indulgences that can be gained during the day. And since the indulgences contained in this collection, or *Raccolta*, can all be applied to the souls in purgatory, it would be well to make a second intention to apply the indulgences gained for the relief of these holy souls. This application may be made in favor of one or more souls, particularly mentioned, or, generally, in favor of all the souls in purgatory.

Since the Church, in opening the treasure of

holy indulgences, has always obliged the faithful to do some good work, in specified circumstances of time, place, etc., it is necessary, in the *third* place, for the gaining of the indulgences, to perform, in person and with devotion, all the good works enjoined as to the time, manner, end, etc., according to the terms in which the indulgence is granted. If any of the works enjoined be omitted, either wholly or in some notable portion of them, be it through ignorance, or negligence, or inability; or if any one of the conditions of time, place, etc., prescribed, be not observed for any reason whatsoever, then—except in the case of a legitimate commutation—the indulgence in question is not gained.

It will be useful to mention here some general decisions of the Sacred Congregation of Indulgences about the *prayers* assigned, as works to be performed, in the grants of indulgences. And, in the first place, the Sovereign Pontiff, Pius VII., of holy memory, declared, Feb. 26, 1820, that the prayers prescribed for the gaining of indulgences may be said by two or more persons, *alternately*, as is done in saying the *Rosary*, the *Litanies*, the *Angelus*, the *De Profundis*, etc.

Concerning the Rosary, the Sacred Congregation declared, Jan. 22, 1858, that, "when the entire Rosary, or the third part of it, is said by several persons together, they can all gain the indulgences, even if all have not the beads in their hands; but it is enough that one of them hold the beads, to regulate the recital of the prayers, provided that all the others, laying aside

any other occupation whatsoever, are recollected in prayer in union with the one who holds the beads in his hand." Again, our Holy Father, Pope Pius IX., declared, Dec. 29, 1864, that "the indulgences attached to the recital of prayers can be gained by saying the prayers in any language whatever, provided that the translations be faithful. To be sure of the fidelity of these translations, it is enough to have a declaration to this effect from the Sacred Congregation of Indulgences, through the Most Em. and Most Rev. Card. Prefect, or from one of the Ordinaries of the place into the language of which the prayer has been translated." The same Sacred Congregation declared, Sept. 18, 1862, that "it is not necessary that the prayers prescribed for the gaining of indulgences, whether plenary or partial, should be said kneeling, unless it be otherwise prescribed in the act of concession."

Lastly, deaf-mutes, being unable to say the prayers prescribed for the gaining of holy indulgences attached to them, must visit the church (if this condition be prescribed), raising their minds and hearts to God. If the prayers are said in public, it will be enough for them to be present with the rest of the faithful, and raise their minds and hearts to God. With regard to the private recital of the same prayers, their own confessors may substitute for them some external work of piety, according to a decision of the same Sacred Congregation, Feb. 16, 1852, confirmed by the Sovereign Pontiff, Pius IX., in an audience, on the 15th of March, in the same year.

The conditions mentioned above are required for the gaining of any indulgence whatever. To gain plenary indulgences, ordinarily, *confession, communion, a visit to a church* or *public oratory*, and *pious prayers* are prescribed.

I. Concerning the *confession*, it has been decreed by the Sacred Congregation of Indulgences, May 19, 1759, that "sacramental confession, when it is required by the brief as a condition for gaining a plenary indulgence, must be made by all, even by those who are not conscious of mortal sin." But in order to make the obligation of confession and communion as easy as possible, it was decreed, Oct. 6, 1870, that "either the confession alone, or the confession and the communion, may be made by all the faithful on the day immediately preceding that for which the indulgence is granted. In this decree are included both the plenary indulgences already granted, and those which may hereafter be granted by the Sovereign Pontiffs; provided that all the other conditions for gaining the plenary indulgence be duly complied with."

Further, another decree, Dec. 9, 1763, grants that the faithful "who have the pious custom of confessing their sins at least once a week (if not legitimately hindered), and who are not guilty of any grievous sin since the last confession, can gain all the indulgences without making another confession—excepting the indulgence of the ordinary or extraordinary Jubilee, or that granted in the form of Jubilee, in which cases the sacramental confession must be repeated." From

an answer given by the same Congregation, Dec. 4, 1843, it appears that this decision applies to all the indulgences that can be gained in the course of the week. For some dioceses, where there is a scarcity of priests,—"*ob inopiam confessariorum*"—this privilege is extended in favor of those who have the pious custom of confessing their sins every fortnight—"*infra duas hebdomadas.*" This privilege, however, must be obtained by the ordinary for the faithful of his own diocese.

II. Besides the regulations laid down in the decree of Oct. 6, 1870, about the *communion*, it should be noted that one and the same communion will serve for many plenary indulgences that may be gained on the same day, even though communion be prescribed for each one of them; but it is necessary that all the other conditions assigned for each indulgence be complied with, in order to gain such indulgence; as appears from an answer given by the Congregation, May 29, 1841. The same Congregation further declared, May 10, 1844, that "by the Paschal communion the condition is fulfilled for gaining a plenary indulgence occurring on the day on which the communion is received, and the precept of the Church is satisfied." For gaining the Jubilee indulgence, a special confession and communion is generally required. By the decision of May 19, 1841, it was further declared that "the confession and communion made on Easter-day not only satisfies the obligation of the Paschal communion but also avails to gain the plenary

indulgence attached to the Papal benediction, even when the benediction is given by the bishop."

In the case of a local indulgence, or of one attached to a particular church, it is not required that communion should be received in that church, unless such condition is stated in the brief. Finally, by a decree, Sept. 18, 1862, the Sovereign Pontiff, Pius IX., granted "to all the faithful who are prevented, habitually, by chronic illness, or permanent physical inability of any kind, from leaving their dwellings—excepting those who live in religious communities—the privilege of gaining each and all of the plenary indulgences hitherto granted, or which may be hereafter granted, by the Sovereign Pontiff, on condition that, being truly penitent, and having confessed their sins and fulfilled the other conditions prescribed," they perform faithfully, instead of the holy communion, some pious work, according to the direction of their respective confessors.

III. It should be well understood that, by the *visit* to be made to a church or public oratory, is understood a visit made to some sacred place, through motives of faith and religion, with the intention of honoring God, either directly or by acts of devotion to some one of his saints. Hence it is not necessary, in order to gain a plenary indulgence, that a visit should be made to a church, unless it be so stated in the indult granting the indulgence. But if the indult determines some particular church, as, for example, the parish church, then the visit must be

made to that particular church, except in the case of a legitimate commutation. Otherwise, this condition may be satisfied by a visit to *any church or public oratory*. It must be observed, however, that the Sacred Congregation, in an answer given, Aug. 22, 1842, declared that "those oratories cannot be called public which are canonically dedicated in monasteries, seminaries, and other conventual establishments, to which the public is not habitually admitted;" in other words, those oratories are not considered public which are not open to common use.

It is stated in a decree, dated May 19, 1759, that the visit "may be made either before or after having fulfilled the other conditions," provided it be made within the time prescribed for gaining the indulgences. It is important, therefore, to note carefully the terms in which each indulgence is granted. If the limit is placed at the hour of sunset, it is understood that the visit must be made before the evening twilight of the day for which the indulgence is granted—according to an answer of the Sacred Congregation of Rites, Nov. 3, 1831.

When one intends to gain several plenary indulgences, on the same day, by a single confession and communion, and a visit is required by the terms of the indult, for each indulgence, it must be understood that, according to a decree, Feb. 29, 1864, "it is required that as many distinct visits be made as will equal the number of indulgences to be gained. Hence it is necessary, for each successive visit, to leave the church and enter it again."

Lastly, according to the decree of Sept. 18, 1862, already quoted, the prescribed visit may be changed into some other pious work, in the case of those who are unable to leave their homes on account of chronic maladies, or of any physical impediment, excepting those who live in religious communities. And this commutation may be made by the penitent's ordinary confessor

IV. Some *pious prayers* are generally required among the conditions for gaining plenary indulgences, and sometimes even for partial indulgences. When the indult mentions prayers "for the intention of the Sovereign Pontiff," or "for the usual intentions," it is understood that some prayers must be said for the spread of the Catholic faith, for the triumph of holy Church, for the conversion of sinners, for peace and union among Christian princes and rulers, and for the extirpation of heresy.

As to the specific *form* of prayer to be used in such cases, the Sacred Congregation has decided, May 29, 1841, "that the prayers to be said for the intention of the Sovereign Pontiff, in order to gain an indulgence, are left to the discretion of individuals, unless some special prayers are mentioned." But the Sacred Congregation goes on to state that "prayers which are of obligation on other grounds, as, for instance, the Canonical Hours, cannot be understood to satisfy the obligation of praying for the intention of the Sovereign Pontiff, in order to gain an indulgence."

Concerning the time and place in which these prayers may be said, or are to be said, the same

is to be observed as for the visits. Hence, if the condition limits the visit to some particular church, then, besides making the visit, the prayers must be said in that church. If any one desires to gain several plenary indulgences on the same day, and a visit is prescribed for each one of the indulgences, the prayers must be said, as often as a visit is made, for each of the separate indulgences.

Finally, any person who receives communion in the church which is to be visited, and there offers up pious prayers to God, on the day appointed for the gaining of an indulgence, is to be considered as having satisfied both the obligation of visiting the church, and that of praying according to the conditions prescribed.

But the most important condition for gaining a plenary indulgence is to have a true hatred for all sins, even venial, and to be wholly free from any attachment to them. This condition is absolutely necessary; for, as St. Alphonsus teaches, "it is certain that, so long as the guilt of venial sin is not remitted, the punishment due to it cannot be remitted." So that, whilst the soul bears the guilt of a single little venial sin, or even any actual attachment to such sin, it is clear that it cannot obtain the total remission of its punishment, or, in other words, a plenary indulgence; for a plenary indulgence is nothing more nor less than the complete remission of the temporal punishment due to sin, of which the guilt has been already remitted. Hence the great importance, for those who desire to gain a plenary

indulgence of striving to stir up in their hearts a sincere sorrow, not only for mortal sins, whereof the guilt has already been remitted, but even for each and every venial sin.

Before bringing this introduction to a close, it will be useful to draw attention to the following points :—

I. The Sacred Congregation of Indulgences, March 7, 1678, expressly declared that "a plenary indulgence granted for visiting a church on any given day, as also for the performance of some particular good work, can be gained only once on any one day." From this general rule is excepted the indulgence granted on the 2d day of August, and generally known as the indulgence of the *Portiuncula*, which can be gained many times on the same day. What is asserted in this decree is, that the same plenary indulgence cannot be gained several times on the same day; for there is no doubt that several plenary indulgences can be gained on one and the same day, provided they be granted for several distinct practices of piety. This holds both for indulgences granted on the occasion of great feasts in the Church, and for those which any pious person may wish to gain, on any given day, by certain practices of piety to which indulgences have been attached.

The same Congregation decided, Feb. 16, 1852, that, "when a plenary indulgence is granted for any day in the year, on condition of visiting some particular church or public oratory, it is to be understood that such an indulgence cannot be gained more than once a year by any

one person; unless the terms in which the indulgence is granted clearly state that the indulgence may be gained by any one of the faithful every day."

II. Whenever a plenary indulgence is granted for "each and all of the feasts of our Lord," by these words are meant "the principal feasts, viz.: Christmas-day, the feast of the Circumcision, the Epiphany, Easter-day, the Ascension, and Corpus Christi."

"In like manner when a plenary indulgence is granted for all and each of the feasts of our blessed Lady, it is to be understood that the principal feasts are meant, viz.: the Immaculate Conception, the Nativity, the Annunciation, the Purification, and the Assumption of our Lady. And even partial indulgences granted for all the other feasts of our Lord can be gained only on those feast-days which are celebrated by the whole Church."

"The same is to be observed of partial indulgences granted for all the other feasts of the blessed Virgin Mary. Indulgences, whether plenary or partial, granted for all and each of the feasts of the holy apostles, must be understood to be attached to the birthday (*i. e.*, in the kingdom of heaven) of each of the apostles," as is clear from the decree of the same S. Congr. of Indulgences, Sept. 18, 1862.

It has seemed to us proper to call attention to these points, in offering to the public the present "Collection of prayers and good works to which the Sovereign Pontiffs have attached

indulgences," whether plenary or partial. This *Raccolta* is the most authentic and complete now published, both because it has been compiled under the direction of the Cardinal Prefect of the Sacred Congregation of Indulgences, after having been duly revised by two of the Most Rev. Consultors, and is now published by order of his Holiness, Pope Pius IX.; and because it contains all the indulgences granted since the year 1865—which is the date of the Appendix to the last *Raccolta*—and many more not included in any previous collection.

It will be found that those indulgences have been here omitted, for the gaining of which it would be necessary to belong to some pious confraternity: this omission is due to the fact that we hope soon to publish a general collection of indulgences of all kinds. It may not be amiss to state, moreover, that, if many indulgences which are said to have been granted by our Holy Father, Pius IX., are not found in this collection, it is because they are worthless, the proper documents not having been exhibited in the Office of the Secretary of the Sacred Congregation of Indulgences,—a formality required for the validity of such indulgences, according to a decree published Jan. 28, 1756.

The faithful are warned to beware of trusting too readily the indulgences which are printed on flying-sheets with such freedom, and circulated with still greater activity. Let them examine whether these indulgences bear the approbation of the S. Congr. of Indulgences, according to the

rule laid down in Art. 3, § III., of the decrees immediately following the rules of the Index: "All books, diaries, summaries, pamphlets, flying-sheets, etc., containing grants of indulgences, are not to be published without the approval of the Sacred Congregation of Indulgences"

PRAYERS AND GOOD WORKS

ENRICHED WITH INDULGENCES

AND

ARRANGED ACCORDING TO SUBJECTS.

THE MOST HOLY TRINITY.

1.

THE ANGELIC TRISAGION.

Sanctus, Sanctus, Sanctus, Dominus Deus exercituum: Plena est terra gloria tua: Gloria Patri, gloria Filio, gloria Spiritui Sancto.	Holy, holy, holy Lord God of hosts: the earth is full of thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost.

In order that the faithful may be induced to renew often these acts of adoration, praise, and blessing, the Sovereign Pontiff, Clement XIV., by a decree, June 6, 1769, granted to the faithful who, with at least contrite heart and devotion, shall say this *Angelic Trisagion:*

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

AN INDULGENCE OF ONE HUNDRED DAYS, three times every Sunday, as well as on the feast of the most holy Trinity, and during its octave.

The same Clement XIV., by another decree, June 26 1770, granted to the faithful who shall have said this *Angelic Trisagion*, every day, for a month:

A PLENARY INDULGENCE, once a month, on any day when, being truly penitent, after confession and communion, they shall pray for some time for the intention of his Holiness.

2.

DEVOUT EXERCISE.

The Sovereign Pontiff, Pius VI., by a decree of the S. Congr. of Indulgences, May 15, 1784, granted to all the faithful who, guided by the spirit of truth and charity, and moved to honor the mystery of the most holy Trinity—either alone or with others, at three different times: in the morning, afternoon, and evening—shall say, with at least contrite heart and devotion, the *Glory be to the Father*, seven times, and the *Hail Mary*, once:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, on Sundays.

A PLENARY INDULGENCE, twice a month, on any two Sundays, to all those who observe the pious practice of saying these prayers three times a day, provided that, being truly penitent, after confession and communion, they shall pray for some time for the intention of the Sovereign Pontiff.

But, in order to gain these indulgences, three persons must agree to say, either together or by themselves, the above-mentioned prayers, viz.: the *Glory be to the Father*, seven times, and the *Hail Mary*, once; and, should any one of the three die, or in some other way fail to say

these prayers, then the other two must find some one to take his place, so that this pious agreement between three persons may be always maintained.

3.

THREE OFFERINGS.

I. We offer to the most holy Trinity the merits of Jesus Christ, in thanksgiving for the precious blood which Jesus shed in the Garden for us; and by his merits we beseech the divine majesty to grant us the pardon of all our sins.

Our Father, Hail Mary, Glory be to the Father.

II. We offer to the most holy Trinity the merits of Jesus Christ, in thanksgiving for his most precious death endured on the cross for us; and by his merits we beseech the divine majesty to free us from the punishment due to our sins.

Our Father, Hail Mary, Glory be to the Father.

III. We offer to the most holy Trinity the merits of Jesus Christ, in thanksgiving for his unspeakable charity, by which he descended from heaven to earth to take upon himself our flesh, and to suffer and die for us on the cross; and by his merits we beseech the divine majesty to bring our souls to the glory of heaven after our death.

Our Father, Hail Mary, Glory be to the Father.

The Sovereign Pontiff, Leo XII., by an autograph rescript, Oct. 21, 1823, granted to all the faithful, every time that, with at least contrite heart and devotion, they

shall say these three offerings to the most holy Trinity to obtain a good death:

AN INDULGENCE OF ONE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to those who shall have said them every day for a month, to be gained at the end of the month, on any day, when being truly penitent, and having confessed their sins and received holy communion, they shall pray for the intention of the Sovereign Pontiff.

These same indulgences, plenary and partial, his Holiness, Pius IX., granted anew, by a rescript, June 18, 1876.

4.

TRIDUUM OR NOVENA.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Aug. 8, 1847, granted to all the faithful, who, either in public or in private, shall make with devotion a triduum or novena in honor of the most holy Trinity, either before Trinity Sunday, or at any other time of the year:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, on every day of the triduum or novena.

A PLENARY INDULGENCE to those who, at the close of the triduum or novena, being truly penitent, after confession and communion, shall visit a church, and pray there devoutly, for some time, for the intention of his Holiness.

5.

THE SIGN OF THE CROSS.

His Holiness, Pope Pius IX., by a brief, July 28, 1863, granted to all the faithful, every time that, with at least

contrite heart they shall make the sign of the cross, invoking at the same time the blessed Trinity with the words: *In the name of the Father, and of the Son, and of the Holy Ghost :*

AN INDULGENCE OF FIFTY DAYS.

His Holiness, Pope Pius IX., by a brief, March 23, 1876, granted to all the faithful, every time that, with at least contrite heart, they shall make the sign of the cross with holy water, pronouncing at the same time the above-mentioned words, *In the name of the Father*, etc.,

AN INDULGENCE OF ONE HUNDRED DAYS.

6.

MASS AND PRAYERS OF THANKSGIVING TO THE MOST HOLY TRINITY FOR THE PRIVILEGES BESTOWED ON THE BLESSED VIRGIN MARY.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, April 28, 1815, granted to all the faithful who shall be present every day at the mass, and at the prayers said after the mass, which is celebrated daily in the church of our Lady of Loretto, near the Trajan Column, in thanksgiving for the singular gifts and privileges conferred upon the most blessed Virgin Mary :

A PLENARY INDULGENCE, twice a month, on any two days, when, being truly penitent, after confession and communion, they shall pray for some time for the intention of his Holiness.

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to all those who, with at least contrite heart and devotion, shall be present at this exercise.

The same Pontiff, Pius VII., by a decree of the S Congr. of Rites, June 13, 1815, extended the same favor to all

the dioceses of the Catholic world, by conferring on the bishops the power of choosing for this purpose any one church in every city or village, etc.

As regards the said mass, only one votive mass of the most holy Trinity is permitted to be celebrated each day, nd this in only one church in each city or village, etc., which church shall be designated by the Ordinary; and his mass may be said even on a day when the rite is *duplex minus*. On days when the rite is *duplex majus*, or *duplex secundæ classis*, the mass of the day must be said, with a commemoration of the most holy Trinity. this permission, however, does not extend to Sundays of the first class, or other days whose rite is *duplex primæ classis*. This is clear from two decrees of the S. Congr of Rites, April 15, and July 13, 1815, which contain also the approval of the following prayers to be recited after mass. To render this devotion easier, the mass may be said for the intention of benefactors, or for any other pious object whatever; it may likewise be said for the faithful departed, even on those days when, according to the rubrics, the mass of Requiem ought to be said. This is clear from the Papal rescript, Jan. 10, 1817, given through the Office of the Secretary of Memorials.

PRAYERS OF THANKSGIVING

TO BE SAID BY PRIEST AND PEOPLE AFTER THE MASS ABOVE MENTIONED.

I. Most holy Trinity, Father, Son, and Holy Ghost, three persons and one God, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary

most holy in her glorious and immaculate Conception. *Glory be to the Father*, three times, *Hail Mary*, once.

II. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her glorious Nativity. *Glory be to the Father*, three times, *Hail Mary*, once.

III. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her glorious Presentation in the temple. *Glory be to the Father*, three times, *Hail Mary*, once.

IV. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her glorious Annunciation. *Glory be to the Father*, three times, *Hail Mary*, once.

V. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her glorious Visitation. *Glory be to the Father*, three times, *Hail Mary*, once.

VI. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all

our heart we thank thee for the high gifts and privileges granted to Mary most holy in her glorious Purification. *Glory be to the Father*, three times, *Hail Mary*, once.

VII. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her most glorious Assumption into heaven. *Glory be to the Father*, three times, *Hail Mary*, once.

Lastly, we give thee most heartfelt and lively thanks, because thou hast exalted and glorified the most holy and most sweet name of Mary throughout the whole world.

PRAYER TO THE MOST BLESSED VIRGIN.

Mary, dear mother! mother most lovely! mother most merciful! mother full of love and sweetness for thy devoted children! we pray thee, by this loving act of thanksgiving to the most holy Trinity, obtain for us all the grace ever to employ the powers of our soul, the senses of our body, in all our words and works, to the honor and glory of God, one in three persons, that we may ever love him with pure and tender hearts, even as thou didst love him here on earth; and thus, with thee, attain to the enjoyment of him in the bliss of heaven for ever and ever. Bless us, mother Mary, in the name of the Father, and of the Son, and of the Holy Ghost.

All say the Salve Regina, *and then :*

℣. Benedicamus Patrem et Filium cum Sancto Spiritu.

℟. Laudemus, et super exaltemus eum in sæcula.

℣. Let us bless the Father, and the Son, with the Holy Ghost.

℟. Let us bless and exalt him for ever and ever.

OREMUS.

Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem; quæsumus, ut ejusdem fidei firmitate ab omnibus semper muniamur adversis. Per Christum Dominum nostrum. ℟. Amen.

LET US PRAY.

Almighty, everlasting God, who hast given thy servants grace in the confession of the true faith to acknowledge the glory of the eternal Trinity, and in the power of thy majesty to adore thy Unity, grant, we beseech thee, that, being grounded in this faith, we may by it be ever defended from all adversities. Through Christ our Lord. ℟. Amen.

7.

PRAYERS OF THANKSGIVING TO THE MOST HOLY TRINITY FOR ALL THE PRIVILEGES GRANTED TO MARY MOST HOLY IN HER ASSUMPTION INTO HEAVEN.

Let us adore the eternal Father, saying the Our Father, *the* Hail Mary, *and the* Glory be to the Father, *once, and then :*

I adore thee, everlasting Father, in union

with all the heavenly host, as my Lord and my God; rendering thee never-ending thanks for all the graces and favors which thou hast bestowed on the most holy Virgin, thy well beloved daughter; and, especially, for the great power to which thou didst exalt her in her Assumption into heaven.

Let us adore the Eternal Son, saying the Our Father, *the* Hail Mary, *and the* Glory be to the Father, *once, and then:*

I adore thee, eternal Son, in union with all the heavenly host, as my Lord, my God, and my Redeemer; rendering thee never-ending thanks for all the favors and graces which thou hast bestowed on the most holy Virgin, thy well beloved mother; and, especially for the gift of deepest wisdom with which thou didst glorify her in her Assumption into heaven.

Let us adore the Holy Ghost, saying the Our Father, *the* Hail Mary, *and the* Glory be to the Father, *once, and then:*

I adore thee, O Holy Ghost the Comforter! as my Lord and God, and, in union with all the heavenly host, I render thee never-ending thanks for all the graces and favors thou hast bestowed on the most holy Virgin, thy most loving spouse; and, especially, for that most perfect and divine charity with which thou didst inflame her most holy and pure heart in the act of her most glorious Assumption into heaven. In the name of thy most chaste spouse, I humbly beg of thee to grant me the remission of my most grievous sins, com-

mitted from the first moment when I was able to sin until this very day, for all of which I grieve exceedingly, firmly purposing rather to die than ever again to offend thy divine majesty. Relying on the high merits and most powerful protection of thy loving spouse, I beg thee to grant me the precious gift of thy grace and holy love, vouchsafing me those lights and special helps, by means of which thy eternal providence has decreed to save me and bring me to thyself.

Then say three times:

Sancta Maria, et omnes sancti et sanctæ Dei, intercedite pro nobis ad Dominum, ut nos mereamur ab eo adjuvari et salvari. Amen.

Holy Mary, and all holy men and women, saints of God, intercede for us with the Lord, that we may be made worthy to receive from him help and salvation. Amen.

TO THE MOST BLESSED VIRGIN.

I acknowledge and venerate the most holy Virgin as the queen of heaven, the lady and mistress of the universe, the daughter of the eternal Father, the mother of his well beloved Son, and the most loving spouse of the Holy Ghost. Prostrate at the feet of thy great majesty with all humility, I pray thee, by that heavenly charity with which thou wert so bounteously enriched on thy Assumption into heaven, vouchsafe me the merciful grace of taking me under thy most safe and faithful protection, and of receiving

me into the number of thy happy and blessed servants. Design, most tender-hearted mother and lady, to accept this wretched heart of mine, my memory, my will, and all my other powers and senses; govern them all in conformity with the good pleasure of thy Son; for, in every thought and action, I desire to give thee honor and glory. And by that wisdom with which thy well beloved Son illumines thee, I pray thee, obtain for me light clearly to know myself, my own nothingness, and especially my sins, that I may hate and loathe them; to detect the snares of the infernal foe, and to repel his attacks, be they open or hidden. Above all, most gentle mother, I beg of thee the grace. . . .

Say three times:

Virgo singularis, Inter omnes mitis, Nos culpis solutos, Mites fac et castos.	Virgin of all virgins! To thy shelter take us: Gentlest of the gentle! Chaste and gentle make us.

OREMUS.	LET US PRAY.
Famulorum tuorum, quæsumus, Domine, delictis ignosce; ut qui tibi placere de actibus nostris non valemus, genitricis Filii tui Domini, nostri intercessione salvemur. Per eumdem Dominum nostrum Christum.	Pardon O Lord! we beseech thee, the sins of thy servants; that we, who are unable to please thee of ourselves, may, by the intercession of the Mother of thy Son, our Lord, mercifully be preserved. Through the same Jesus Christ, our Lord.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus. Amen.	May the almighty and merciful Lord, Father, and Son and Holy Ghost, bless and preserve us. Amen.

The Sovereign Pontiff, Pius VII., by a rescript from the Office of the Secretary of Memorials, July 19, 1822, granted to all the faithful who shall say these prayers, in thanksgiving to the most holy Trinity for the privileges bestowed upon the holy Virgin Mary in her Assumption into heaven:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to those who shall have said them every day for a month, provided that, after confession and communion, they shall pray to God for the welfare of the Church, and for the intention of his Holiness.

8.

DEVOUT PRACTICE OF THANKSGIVING TO THE MOST HOLY TRINITY FOR THE GIFTS BESTOWED ON THE MOST BLESSED VIRGIN MARY.

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, July 11, 1815, granted to all the faithful who shall say, morning, noon, and night, the *Glory be to the Father*, three times, in thanksgiving to the Holy Trinity for the privileges granted to the most holy Virgin, especially in her glorious Assumption into heaven:

AN INDULGENCE OF ONE HUNDRED DAYS every time that this prayer is said, at the three aforesaid times of the day.

A PLENARY INDULGENCE, once a month, to all those who, having practised this devotion every day for a month, at the three appointed times, shall, after confession and communion, on the day of their choice, pray devoutly to God for the needs of the Church and for the intention of his Holiness.

9.

PRAYERS TO THE MOST HOLY TRINITY TO BE SAID AT THE END AND AT THE BEGINNING OF THE YEAR.

His Holiness, Pope Pius IX., by a brief, December 5, 1876, granted to all the faithful, who, with, at least, contrite heart, during the last half hour of the year and the first half hour of the following year, shall pray to the most holy Trinity in thanksgiving for benefits received; beseeching the same holy Trinity for peace among Christian nations, for concord among Christian princes, for the conversion of sinners, and for the triumph of holy Mother Church and its visible head, the Roman Pontiff:

AN INDULGENCE OF SEVEN YEARS.

ALMIGHTY GOD.

10.

ACTS OF THE THEOLOGICAL VIRTUES.

ACT OF FAITH.

I most firmly believe, because God, who is the infallible truth, hath so revealed to the holy Catholic Church, and through the Church to us, that there is one only God in three divine persons, equal and distinct, Father, Son, and Holy Ghost; that the Son became man by taking to himself flesh and a human soul through the operation of the Holy Ghost in the womb of the most pure Virgin Mary; that he died for us upon the cross, rose again, ascended into heaven, and from thence shall come again, at the end of the world, to judge all the living and the dead, to give paradise forever to the good, and hell to the wicked; moreover, for the same motive, I believe all that the same holy Church believes and teaches.

ACT OF HOPE.

My God, because thou art almighty, infinitely good and merciful, I hope that, by the merits of the passion and death of Jesus Christ, our Saviour, thou wilt grant me eternal life, which thou,

most faithful, hast promised to all those who shall do the works of a good Christian, as I purpose to do by thy holy help.

ACT OF CHARITY.

My God, because thou art the highest and most perfect good, I love thee with my whole heart, and above all things; and, rather than offend thee, I am ready to lose all things else; and for thy love I love and desire to love my neighbor as myself.

The Sovereign Pontiff, Benedict XIV., considering that it is not only useful, but also truly necessary, for the eternal salvation of Christians, that they should make frequent acts of the theological virtues of faith, hope, and charity; in order to excite the faithful to make these acts, granted, by a decree of the S. Congr. of Indulgences, Jan. 28, 1756, confirming the grant already made by Benedict XIII., Jan. 15, 1728:

A PLENARY INDULGENCE, once a month, to all those who shall, daily, devoutly say, and, at the same time, make with their heart these acts. This indulgence may be gained on any day, when, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Church.

He granted in like manner:

A PLENARY INDULGENCE at the hour of death. Finally, to excite the faithful to a very frequent use of these acts, he extended the

INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES (which, by the grant of his predecessor, could be

gained only once a day) to every time that these acts are said with heartfelt devotion.

The same Sovereign Pontiff further declared that, to gain these indulgences, it is not necessary to make use of any set form of words, but that any one may use any form of words or expressions which he pleases, provided it expresses and explains the particular motive of each of the three theological virtues.

11.

AN ACT OF FAITH.

O mi Deus, credo in te; credo omnia quæ tu revelasti et quæ sancta Ecclesia catholica credenda proponit. Credo in primis beatissimam virginem Mariam vere esse Dei genitricem; credo firmiter et indubitanter eam esse simul matrem et virginem et liberam ab omni etiam minimo peccato actuali; item firmiter et indubitanter credo Mariam in primo instanti suæ conceptionis fuisse singulari omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Jesu salvatoris humani generis, ab omni originalis culpæ labe præservatam immunem. Item

O my God! I believe in thee; I believe all that thou hast revealed, and that the holy Catholic Church proposes to my belief. I believe, first, that the most blessed Virgin is truly the mother of God; I believe firmly, and with all certainty, that she is at the same time mother and virgin, and that she is free from even the least actual sin. I also believe most firmly, and with all certainty, that, by a singular grace and privilege of almighty God, in view of the merits of Jesus Christ, the Saviour of the human race, Mary was, in the first instant of her

firmiter et indubitanter credo romanum Pontificem cum ex cathedra loquitur, id est, cum omnium christianorum pastoris et doctoris munere fungens, pro sua suprema et apostolica auctoritate doctrinam de fide et moribus ab universa Ecclesia tenendam definit, per assistentiam divinam ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definiendo de fide vel moribus instructam esse voluit: ideoque ejusmodi romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiæ, irreformabiles esse. Hæc omnia credo quia sancta tua Ecclesia, quæ est columna et fundamentum veritatis, quæ nunquam erravit nec unquam errare potest, hæc credenda proponit.

conception, preserved free from all stain of original sin. I believe most firmly, and with all certainty, that when the Roman Pontiff speaks *ex cathedra*,—that is, when in quality of the chief pastor and teacher of all Christians, he, in virtue of his supreme and apostolic authority, defines the doctrine to be held by the universal Church concerning faith or morals,—by the divine assistance, promised him in the person of S. Peter, enjoys that infallibility with which the divine Redeemer wished his Church to be endowed when defining matters of faith or morals; and, therefore, that such definitions of the Roman Pontiff are, of themselves, and not from the consent of the Church, irreformable. I believe all this, because thy holy Church, which is the pillar and ground of truth, which has never erred and can never err, proposes it to be believed.

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of extraordinary ecclesiastical affairs, Jan. 10, 1871, granted to all the faithful, who, with at least contrite heart, shall say this act of faith with devotion:

AN INDULGENCE OF ONE HUNDRED DAYS.

12.

AN OFFERING.

Eternal Father, we offer thee the blood, the passion, and the death of Jesus Christ, the sorrows of Mary most holy, and of S. Joseph, in satisfaction for our sins, in aid of the holy souls in purgatory, for the needs of holy Mother Church, and for the conversion of sinners.

His Holiness, Pope Pius IX., by an autograph rescript, April 30, 1860, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

13.

AN OFFERING

TO BE SAID EVERY MORNING.

Eternal God, behold me prostrate before the immensity of thy majesty. I humbly adore thee, and offer thee all my thoughts, words, and works of this day. I intend to do everything for love of thee, for thy glory, and for the fulfilment of thy divine will; in order to serve, praise, and bless thee, to be enlightened in the mysteries of our holy faith, to secure my salvation, and to

hope in thy mercy; to satisfy the divine justice for my many grievous sins, to assist the holy souls in purgatory, and to obtain the grace of a true conversion for all sinners. I desire, in fine, to do everything in union with that most pure intention which Jesus and Mary had during life, and the saints in heaven, and the just now on earth. Would that I could write down this intention with my own blood, and repeat it as often as there be moments in eternity! Accept, my God, my good-will; grant me thy holy blessing and efficacious grace never to commit a mortal sin throughout the course of my life, but particularly on this day, on which I desire and purpose to gain all the indulgences which it is possible for me to gain, and to be present in spirit at all the masses which will be celebrated to-day in the whole world, that I may apply them to the souls in purgatory, and free them from all pain. Amen.

Pope Pius IX., by a brief, Sept. 6, 1867, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE to all who shall recite the same prayer daily, for a month, and who, on any day of the said month, being truly penitent, after confession and communion shall visit some public church, and pray there devoutly for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

14.

PRAYER

TO BE SAID AT THE BEGINNING OF THE DAY.

Lord, God almighty, behold me prostrate before thee, in order to appease and honor thy divine majesty, in the name of all creatures. But how can I do it,—I a wretched sinner? Yes, I can, and I will do it; because I know that thou dost glory in being called the Father of mercy, and that, for love of us, thou hast given even thy only-begotten Son, who offered himself for us on the cross, and who continually renews for us the same sacrifice on our altars. And therefore, though a sinner, yet truly penitent, wretched, and yet rich in Jesus Christ, I present myself before thee, and with the fervor of all the saints and angels, and with the ardent love of the immaculate heart of Mary, I offer thee, in the name of all creatures, the masses which are now being said, with all those which have been said, and which will be said to the end of the world. I also desire to renew this offering, at every instant of this day, and of my whole life, in order to give thy infinite majesty honor and glory worthy of thee; to appease thy wrath, and to satisfy thy justice for our many sins; to render thee thanks in keeping with thy benefits, and to implore thy mercy for myself and for all sinners, for all the faithful, living and dead, for the whole Church, and chiefly for its visible head, the Roman Pon-

tiff; and lastly, for all poor schismatics, heretics, and infidels, that they also may be converted and saved.

AN OFFERING

TO BE MADE DURING THE TIME OF MASS.

Eternal Father, I offer thee the sacrifice which thy beloved Son, Jesus, made of himself on the cross, and now renews on this altar. I offer it in the name of all creatures, together with the masses which have been said and which will be said throughout the whole world, to adore thee and to give thee the honor which thou deservest; to render to thee the thanks which are due thee for thy numberless benefits, to appease thy anger and to satisfy for our many sins; to supplicate thee for myself, for the Church, for the whole world, and for the blessed souls in purgatory.

His Holiness, Pope Pius IX., by a rescript from the Office of the Secretary of Briefs, April 11, 1860, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer at the beginning of the day:

AN INDULGENCE OF THREE YEARS, once a day.

AN INDULGENCE OF THREE YEARS, once a day, to all those who, with at least contrite heart and devotion, shall say, during the mass, the offering, *Eternal Father*.

A PLENARY INDULGENCE, once a month, to all who, after saying every day, for a month, the two prayers given above, shall, on any day, being truly penitent, after confession and communion, visit their parish church, or

some other public church, and pray there for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

15.

PRAYER.

O Pater misericordiarum, fons omnis boni, te supplex exoro per sacratissimum tuique amantissimum cor Jesu dilectissimi Filii tui, Domini et Redemptoris nostri, in quo tibi semper bene complaces, dignare concedere mihi gratiam vivæ fidei, firmæ spei et ardentis charitatis erga te et proximum meum; insuper gratiam vere dolendi de omnibus peccatis meis una cum firmissimo proposito te in posterum nunquam offendendi; ut secundum divinum beneplacitum tuum semper vivere, voluntatem tuam sanctissimam corde magno et animo volenti in omnibus adimplere, et in amore tuo usque ad finem vitæ meæ perseverare valeam. Amen.

O Father of mercies, and source of every good! I humbly beg thee, through the most sacred and most loving heart of Jesus, thy well beloved Son, our Lord and Redeemer, in whom thou art always well pleased, vouchsafe to grant me the grace of a lively faith, a firm hope, and an ardent charity for thee and for my neighbor. Grant me, besides, the grace of a true sorrow for all my sins, together with a most firm purpose of never offending thee in the future, that I may always live according to thy divine good pleasure, fulfil thy most holy will in all things with a generous and willing heart, and persevere in thy love unto the end of my life. Amen.

AN EJACULATION TO THE BLESSED VIRGIN MARY.

O beatissima virgo Maria, mater Domini et Redemptoris mei, te quæso, te precor, fac per misericordiam tuam ut in omnibus periculis et necessitatibus animæ meæ ad te confugiam, te orem, te invocem in auxilium mihi.

O most blessed Virgin Mary, mother of my Lord and Redeemer! I entreat thee and beseech thee to effect by thy mercy that, in all the dangers and necessities of my soul, I may flee to thee, may pray to thee, and call upon thee for help.

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, April 21, 1818, granted to all the faithful who, with at least contrite heart and devotion, shall say these prayers:

AN INDULGENCE OF FORTY DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all those who, having said these prayers for a month, shall, on any day, being truly penitent, after confession and communion, visit some church, and pray there devoutly for the intention of his Holiness.

16.

CHAPLET

OF ACTS OF DIVINE LOVE.

1. My God, my sovereign good, would that I had always loved thee!

2. My God, I abhor the time when I loved thee not.

3. How could I live so long without thy holy love?

4. And thou, my God, how couldst thou suffer me so long?

5. My God, I give thee thanks for thy great patience.

6. But now I will always love thee.

7. I had sooner die than love thee not.

8. Take from me my life, my God, if I am not to love thee.

9. This grace I beg of thee, my God, ever to love thee.

10. With thy holy love I shall be blessed.

Glory be to the Father, etc.

1. My God, fain would I see thee loved by all.

2. Happy me, could I but shed my blood that all might love thee.

3. Truly blind is he who loves thee not.

4. My God, give me thy holy light.

5. There is no woe but not to love thee, sovereign good.

6. My God, let me never be one of those wretched blind ones who love thee not.

7. My God, be thou my joy, my good, my all.

8. Fain would I be wholly thine forever.

9. Who shall ever separate me from thy holy love?

10. Come, all ye creatures, to love my God.

Glory be to the Father, etc.

1. My God, I desire to have a thousand hearts to love thee.

2. Would that I had the hearts of all men to love thee!

3 Glad would I be that there were more worlds that all might love thee.

4. Blessed would he be who could love thee with all the hearts of all possible creatures.

5. To be so loved, my God, is thy just meed.

6. Too poor a heart have I, too cold, to love thee.

7. O ye cold hearts of men! why love ye not your sovereign good?

8. O the deplorable blindness of worldlings, who know not the true love!

9. Thrice blest, ye heavenly host, who know and love your God!

10. O blessed necessity of loving God!

Glory be to the Father, etc.

1. My God, when shall I burn with love for thee?

2. O how happy and dear a lot shall this be for me!

3. Not knowing how to love thee myself, I rejoice, at least, that there are so many others who love thee with their whole heart.

4. I rejoice, in particular, that thou art loved by all the angels and saints in heaven.

5. I unite my poor heart with all their hearts.

6. Especially do I desire to love thee with that love with which the saints who were most enamored of thee, loved thee.

7. Wherefore I intend to love thee with the love of S. Mary Magdalen, of S. Catharine, and of S. Teresa.

8. With the love of S. Augustine, S. Dominic, S. Francis Xavier, S. Philip Neri, and S. Louis Gonzaga.

9. With the very love with which thy holy apostles loved thee, especially, S. Peter, S Paul, and the beloved disciple.

10. With the same love with which the great patriarch, S. Joseph, loved thee.

Glory be to the Father, etc.

1. Fain would I love thee, besides, with a love like unto that of Mary most holy, while here on earth.

2. Fain would I love thee with a love like unto that with which she loved thee, when she conceived in her virgin womb thy divine Son, when she brought him forth, when she suckled him, and when she saw him die.

3. I would also love thee with the love with which she loved thee, and will always love thee in heaven.

4. But not even this love is enough to love thee with, O God of infinite goodness!

5. Wherefore, I would love thee as thy Son, the divine Word made man, did love thee.

6. As he loved thee when he was born.

7. As he loved thee when he died upon the cross.

8. As he loves thee ever in those sacred tabernacles where he lies hid.

9. And with that very love with which he loves thee, and will love thee ever, in heaven, for all eternity.

10. Lastly, I would love thee with that love with which thou lovest thyself; but since that is impossible, grant me, O my God! through thy tender pity, that I may love thee as much as I know how, as much as I ought, and as much as I can love thee, and it is pleasing to thee. Amen.

Glory be to the Father, etc.

OREMUS.	LET US PRAY.
Deus, qui diligentibus te bona invisibilia præparasti, infunde cordibus nostris tui amoris affectum; ut te in omnibus et super omnia diligentes, promissiones tuas, quæ omne desiderium superant, consequamur. Per Christum Dominum nostrum. Amen.	O God, who hast prepared all good things for them that love thee! pour into our hearts such a desire of thy love, that we, loving thee in all and above all, may attain thy heavenly promises, which exceed all that we can desire. Through Christ our Lord. Amen.

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, Aug. 11, 1818, granted to all the faithful, who, with at least contrite heart and devotion, shall say this Chaplet of five decades, with the *Glory be to the Father*, five times, and the *prayer:*

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a year, to all who have frequently, or at least ten times a month, made

this pious exercise, if, being truly penitent, they shall, after confession and communion, pray devoutly for some time for the intention of his Holiness.

17.

EJACULATION.

Fiat, laudetur atque in æternum superexaltetur justissima, altissima et amabilissima voluntas Dei in omnibus.

May the most just, most high, and most amiable will of God be done in all things, be praised and magnified forever.

The Sovereign Pontiff, Pius VII., by a decree of the S Congr. of Indulgences, May 19, 1818, granted to all the faithful who, with at least contrite heart and devotion shall say this ejaculation:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a year, to all who shall have said it daily, on any day, when, being truly penitent, after confession and communion, they shall pray for some time for the intention of his Holiness.

A PLENARY INDULGENCE, at the hour of death, to those who, having said it often during life, and being properly disposed, shall accept death with resignation from the hands of God.

18.

PRAYER.

Pietate tua, quæsumus Domine, nostrorum solve vincula peccatorum, et intercedente beata semperque vir-

Loosen, O Lord! we pray thee, in thy pity, the bonds of our sins, and by the intercession of the blessed and ever

gine Dei genitrice Maria, cum beatis Apostolis tuis Petro, et Paulo, et omnibus Sanctis, nos famulos tuos et loca nostra in omni sanctitate custodi: omnes consanguinitate, affinitate, ac familiaritate nobis conjunctos a vitiis purga, virtutibus illustra; pacem et salutem nobis tribue; hostes visibiles et invisibiles remove; carnalia desideria repelle; aerem salubrem indulge; amicis et inimicis nostris charitatem largire; urbem tuam custodi; Pontificem nostrum N. conserva; omnes prælatos, principes, cunctumque populum christianum ab omni adversitate defende. Benedictio tua sit super nos semper; et omnibus fidelibus defunctis requiem æternam concede. Per Christum Dominum nostrum. Amen.

Virgin Mary, mother of God, the blessed apostles Peter and Paul, and all the saints, keep us, thy servants, and our abodes in all holiness; cleanse us, our relations, kinsfolk, and acquaintances, from all stain of sin; adorn us with all virtue; grant us peace and health; drive far off all our enemies visible and invisible; bridle our carnal appetites; give us healthful seasons; bestow thy love upon our friends and our enemies; guard thy holy city; preserve our Sovereign Pontiff, N., and defend all our prelates, princes, and all thy Christian people, from all adversity. Let thy blessing be ever upon us, and grant to all the faithful departed eternal rest. Through Christ our Lord. Amen.

The Sovereign Pontiff, Leo XII., by an autograph rescript, July 9, 1828, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this prayer:

AN INDULGENCE OF FORTY DAYS.

AN INDULGENCE OF ONE HUNDRED YEARS AND ONE HUNDRED QUARANTINES to those who shall say it every Saturday, for a month.

19.

PRAYER OF S BONAVENTURE.

Domine sancte, Pater omnipotens, æterne Deus, propter tuam largitatem et Filii tui qui pro me sustinuit passionem et mortem, et matris ejus excellentissimam sanctitatem, atque beati Francisci, et omnium sanctorum merita, concede mihi peccatori, et omni tuo beneficio indigno, ut te solum diligam, tuo amore semper sitiam, beneficium passionis continuo in corde habeam, meam miseriam recognoscam, et ab omnibus conculcari et contemni cupiam: nihil me contristet nisi culpa. Amen.

O holy Lord, almighty Father, eternal God! through thy liberality and that of thy Son, who for me endured suffering and death, through the surpassing holiness of his mother, and through the merits of blessed Francis and of all the saints, grant me, a sinner, undeserving of all thy benefits, that I may love thee alone and always thirst for thy love; that I may constantly feel in my heart the benefit of thy passion; that I may acknowledge my misery, and desire to be trampled upon and despised by all men; that nothing but sin may sadden my heart. Amen.

His Holiness, Pope Pius IX, by an autograph rescript, April 11, 1874, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day

THE HOLY GHOST.

20.

HYMN.

Veni creator Spiritus,	Come, Holy Ghost, Creator, come,
Mentes tuorum visita,	From thy bright, heavenly throne;
Imple superna gratia	Come, take possession of our souls,
Quæ tu creasti pectora.	And make them all thy own.
Qui diceris Paraclitus,	Thou who art called the Paraclete,
Altissimi donum Dei,	Best gift of God above;
Fons vivus, ignis, charitas,	The living spring, the living fire,
Et spiritalis unctio.	Sweet unction and true love.
Tu septiformis munere,	Thou who art sevenfold in thy grace,
Digitus paternæ dexteræ,	Finger of God's right hand;
Tu rite promissum Patris,	His promise, teaching little ones
Sermone ditans guttura.	To speak and understand.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

O! guide our minds with thy blest light,
With love our hearts inflame;
And with thy strength, which ne'er decays,
Confirm our mortal frame.

Hostem repellas longius,
Pacemque dones protinus;
Ductore sic te prævio,
Vitemus omne noxium.

Far from us drive our hellish foe,
True peace unto us bring;
And through all perils lead us safe,
Beneath thy sacred wing.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Through thee may we the Father know;
Through thee th' eternal Son,
And thee, the Spirit of them both:
Thrice blessed Three in One.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sæculorum sæcula. Amen.

All glory to the Father be,
With his co-equal Son,
The like to thee, great Paraclete,
While endless ages run. Amen.

SEQUENCE.

Veni Sancte Spiritus,
Et emitte cœlitus
Lucis tuæ radium.

Holy Spirit! Lord of light!
From thy clear celestial height,
Thy pure, beaming radiance give:

Veni pater pauperum,
Veni dator munerum,
Veni lumen cordium.

Come, thou father of the poor!
Come, with treasures which endure!
Come, thou light of all that live!

Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium.

Thou, of all consolers best,
Visiting the troubled breast,
Dost refreshing peace bestow:

In labore requies,
In æstu temperies,
In fletu solatium.

Thou in toil art comfort sweet;
Pleasant coolness in the heat;
Solace in the midst of woe.

O lux beatissima,
Reple cordis intima
Tuorum fidelium.

Light immortal! light divine!
Visit thou these hearts of thine,
And our inmost being fill:

Sine tuo numine
Nihil est in homine,
Nihil est innoxium.

If thou take thy grace away,
Nothing pure in man will stay;
All his good is turn'd to ill.

Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.

Heal our wounds—our strength renew;
On our dryness pour thy dew;
Wash the stains of guilt away:

Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium.

Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

Da tuis fidelibus
In te confitentibus
Sacrum septenarium.

Thou, on those who evermore
Thee confess and thee adore,
In thy sevenfold gifts descend:

Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium
Amen.

Give them comfort when they die;
Give them life with thee on high;
Give them joys which never end. Amen.

The Sovereign Pontiff, Pius VI., by a brief, May 26 1796, granted to all the faithful who, once or oftener in the day, with at least contrite heart and devotion, shall say the hymn, *Veni Creator Spiritus*, or the sequence, *Veni Sancte Spiritus:*

A PLENARY INDULGENCE, once a month, on any day, on which, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

AN INDULGENCE OF THREE HUNDRED DAYS, to all those who, on Whitsunday and during its octave, with at least contrite heart and devotion, shall say this hymn or the sequence, praying as above directed.

AN INDULGENCE OF ONE HUNDRED DAYS on all other days of the year, every time that, with at least contrite heart and devotion, they shall say this hymn or the sequence, praying as above directed.

JESUS.

21.

CHAPLET OF OUR LORD.

Begin with an act of contrition.

FIRST DECADE.

The Archangel Gabriel makes known to the blessed Virgin Mary the Incarnation of the divine Word in her pure womb.

Hail Mary.

1. The Son of God made man is born of Mary the Virgin in a stable.

Our Father.

2. The angels exult and sing, *Gloria in excelsis Deo.*

Our Father.

3. The shepherds hear the angels' tidings, and come and adore him.

Our Father.

4. He is circumcised on the eighth day, and called by the most holy name of Jesus.

Our Father.

5. He is adored by the Magi with offerings of gold, frankincense, and myrrh.

Our Father.

6. He is presented in the temple, and is foretold to be the Saviour of the world.

Our Father.

7. He flies from the wrath of Herod, and is carried into Egypt.

Our Father.

8. Herod, not finding him, murders the Innocents.

Our Father.

9. He is carried back by Joseph and his mother into Nazareth, his country.

Our Father.

10. At the age of twelve, he disputes in the temple with the doctors.

Our Father.

Add the Requiem æternam (*if the chaplet is said for the departed*).

SECOND DECADE.

Jesus is most obedient to the blessed Virgin, his mother, and to S. Joseph.

Hail Mary.

1. At the age of thirty, he is baptized by S John in the Jordan.

Our Father.

2. He fasts forty days in the desert, and over comes the tempter.

Our Father.

3. He practises and preaches his holy law, whereby is life eternal.

Our Father.

4. He calls his disciples, who forthwith leave all and follow him.

Our Father.

5. He works his first miracle, by changing water into wine.

Our Father.

6. He heals the sick, makes the lame to walk, gives hearing to the deaf, sight to the blind, life to the dead.

Our Father.

7. He converts sinful men and sinful women, and pardons their sins.

Our Father.

8. When the Jews persecute him even unto death, he chastises them not, but sweetly chides them.

Our Father.

9. He is transfigured on Mount Thabor, in the presence of Peter, James, and John.

Our Father.

10. Seated on the colt of an ass, he enters in triumph into Jerusalem, and drives the profaners from the temple.

Our Father.

Add the Requiem æternam (*if said for the departed*).

THIRD DECADE.

Jesus takes leave of his mother before he goes to die for our salvation.

Hail Mary.

1. He celebrates the last supper, and washes the apostles' feet.

Our Father.

2. He institutes the most holy sacrament of the Eucharist.

Our Father.

3. He prays in the garden, sweats blood, and is comforted by an angel.

Our Father.

4. He is betrayed by Judas with a kiss, is taken, and, like a great malefactor, is bound by the officers of justice.

Our Father.

5. He is falsely accused, he is buffeted and spit upon, and shamefully abused before four tribunals.

Our Father.

6. He looks tenderly on Peter, who had thrice denied him; whilst Judas, in despair, hangs himself, and is lost.

Our Father.

7. He is cruelly scourged at the pillar, and receives innumerable blows.

Our Father.

8. He is crowned with thorns, and shown to the people, who cry: Crucify him, crucify him.

Our Father.

9. He is condemned to death, carries the heavy cross, with grievous pain, on his shoulders, to Mount Calvary.

Our Father.

10. He is crucified between two thieves, dies after three hours' agony, is wounded in the side with a lance, and is buried.

Our Father.

Add the Requiem æternam (*if said for the departed*).

Jesus rises the third day, and visits, first of all, his most holy mother.

Hail Mary.

1. He appears to the three Marys, and bids them tell the disciples they have seen him risen from the dead.

Our Father.

2. He appears to the disciples, shows them his most holy wounds, and bids Thomas touch them.

Our Father.

3. The fortieth day after his resurrection, he blesses most holy Mary, his mother, and all his disciples, and ascends into heaven.

Our Father.

Let us pray the most holy Virgin to obtain for us also the blessing of her Son, Jesus Christ, now and at the hour of our death.

Hail Mary.

Add the Requiem æternam (*if said for the departed*).

Let us say the *Creed* in honor of the holy apostles: then we may conclude with the following prayer, composed, it is believed, by S. Augustine.

OREMUS.

Deus, qui pro redemptione mundi voluisti nasci, circumcidi, a Judæis reprobari, a Juda traditore osculo tradi, vinculis alligari, sicut agnus innocens ad victimam duci, atque conspectibus Annæ, Caiphæ, Pilati, et Herodis indecenter offerri, a falsis testibus accusari, flagellis et opprobriis vexari, sputis conspui, spinis coronari, colaphis cædi, arundine percuti, facie velari, vestibus exui, cruci clavibus affigi, in cruce levari, inter latrones deputari, felle et aceto potari, et lancea vulnerari: tu Domine, per has sanctissimas pœnas tuas, quas ego indignus recolo, et per sanctam crucem et mortem tuam libera me (*et hunc famulum tuum N. agonizantem*) a pœnis inferni, et perducere digneris, quo perduxisti latronem tecum crucifixum; qui

LET US PRAY.

O my Lord Jesus Christ! who, to redeem the world, didst vouchsafe to be born amongst men, to be circumcised, to be rejected, and persecuted by the Jews, to be betrayed by the traitor, Judas, with a kiss, and as a lamb, gentle and innocent, to be bound with cords, and dragged in scorn before the tribunals of Annas, Caiphas, Pilate, and Herod; who didst suffer thyself to be accused by false witnesses, to be torn by the scourge and overwhelmed with opprobrium; to be spit upon, to be crowned with thorns, buffeted, struck with a reed, blindfolded, stripped of thy garments, to be nailed to the cross and raised on it between two thieves, to be given gall and vinegar to drink, and to be pierced with a lance: do thou, O Lord! by these

cum Patre et Spiritu Sancto vivis et regnas Deus per omnia sæcula sæculorum. Amen.

thy most sacred pains, which I, all unworthy, call to mind, and by thy holy cross and death, save me (*and thy servant N. in his agony**) from the pains of hell, and vouchsafe to bring me whither thou didst bring the good thief who was crucified with thee: who, with the Father and the Holy Ghost, livest and reignest, God, for ever and ever. Amen.

This chaplet, called the *Chaplet of our Lord*, because it is said in honor of Jesus Christ, is composed of the *Our Father* repeated thirty-three times, in remembrance and veneration of the thirty-three years which he lived on earth. The *Hail Mary*, repeated five times, in honor of his five most sacred wounds, is added in the order indicated above. The chaplet finishes with the *Creed* in honor of the holy apostles.

Pope Clement X., by a special brief, *De Salute Gregis Dominici*, July 20, 1674, granted:

AN INDULGENCE OF TWO HUNDRED YEARS, every time, to all those who shall say it, provided that, being truly penitent, they shall have gone to confession or at least shall have the firm purpose of doing so.

AN INDULGENCE OF ONE HUNDRED AND FIFTY YEARS to any one who, after confession and communion, shall carry about him one of these chaplets, and say it every

* If the chaplet and prayer are said for a person in his last agony.

Monday, Wednesday, and Friday, and also on feasts of obligation.

A PLENARY INDULGENCE, once a year, to any one who shall have said it at least four times a week, provided he go to confession and communion.

A PLENARY INDULGENCE, once a month, to any one who shall have said it every day in the course of the same month, and shall then, being truly penitent, after confession and communion, pray to God for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

A PLENARY INDULGENCE, at the hour of death, to any one who, being penitent and having confessed his sins, shall invoke, at least from his heart, if he cannot do so with his lips, the most holy name of Jesus; provided he has said the above-named chaplet during his illness, with the intention of gaining this indulgence; and if he recover:

AN INDULGENCE OF TWO HUNDRED YEARS.

AN INDULGENCE OF TWENTY DAYS to any one who shall carry about him one of these chaplets, and invoke the adorable name of Jesus, after he has made an examination of conscience with contrition for his sins, and said the *Our Father* and the *Hail Mary*, each three times, for the welfare of holy Church.

AN INDULGENCE OF TWENTY YEARS to any one who, having examined his conscience and gone to confession, shall, after confession, pray to God for the spread of the Catholic faith, for the extirpation of heresy, and for the triumph of holy Church.

AN INDULGENCE OF TEN YEARS to any one who, having about him the said chaplet, shall say the *Our Father* and the *Hail Mary*, each three times, as often as he does any

spiritual or temporal good work in honor of Jesus Christ, the blessed Virgin Mary, or of some saint, or to assist his neighbor.

AN INDULGENCE OF TWO HUNDRED YEARS to any one who, having about him the said chaplet, and being out of Rome, shall, on the days of the Stations, after confession and communion, visit any church; or, being prevented from doing so, shall recite the chaplet and the seven Penitential Psalms, with the litanies and prayers subjoined. The same indulgence may be gained in Rome by any one who, being legitimately hindered from visiting the church of the Stations, shall say the chaplet and the Penitential Psalms, as directed above.

Pope Benedict XIII., afterward, by a decree of the S. Congr. of Indulgences, April 6, 1727, confirming all the above indulgences, added another PLENARY INDULGENCE for any one who, after confession and communion, shall say this chaplet on Friday. This plenary indulgence can be gained on each of the Fridays in March only, after the works enjoined above have been fulfilled, as was declared by Pope Leo XII., in a decree of the S. Congr. of Indulgences, Aug. 11, 1824.

In order to gain the above-mentioned indulgences, it is necessary that:

1. The chaplet be blessed by the reverend fathers of the Camaldolese Order, either hermits or monks, or else by those who have apostolic authority to bless them. Once blessed, they cannot be sold or lent to others for the purpose of communicating to them the indulgences; in which case, they would lose the indulgences annexed to them, according to the said brief of Clement X.

2. Every one while saying the chaplet must, according to his capacity, meditate on the mysteries of the life

of our Lord Jesus Christ. It is not, however, necessary either to read or recite the short reflections given above, as they are added only for the greater devotion of any one who may wish to make use of them.

22.

HYMNS AND PSALMS IN HONOR OF THE MOST HOLY NAME OF JESUS.

HYMN.

Jesu dulcis memoria,	Jesus! the very thought of thee
Dans vera cordi gaudia:	With sweetness fills my breast;
Sed super mel et omnia,	But sweeter far thy face to see,
Ejus dulcis præsentia.	And in thy presence rest.
Nil canitur suavius,	Nor voice can sing, nor heart can frame,
Nil auditur jucundius,	Nor can the memory find,
Nil cogitatur dulcius,	A sweeter sound than thy blest name,
Quam Jesu Dei Filius.	O Saviour of man kind!
Jesu spes pœnitentibus,	O hope of every contrite heart!
Quam pius es petentibus!	O joy of all the meek!

Quam bonus te quærentibus!
Sed quid invenientibus!

Nec lingua valet dicere,
Nec littera exprimere:
Expertus potest credere,
Quid sit Jesum diligere.

Sis, Jesu, nostrum gaudium,
Qui es futurum præmium:
Sit nostra in te gloria,
Per cuncta semper sæcula.
Amen.

J. *Ant.* In nomine Jesu.

Ps. 99.

Jubilate Deo omnis terra: servite Domino in lætitia.
Introite in conspectu ejus: in exultatione.

Scitote, quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos.

To those who fall, how kind thou art!
How good to those who seek!

But what to those who find? Ah! this
Nor tongue nor pen can show:
The love of Jesus—what it is,
None but his lov'd ones know.

Jesus! our only joy be thou,
As thou our prize wilt be;
Jesus! be thou our glory now
And through eternity.
Amen.

J. *Ant.* In the name of Jesus.

Ps. 99.

Sing joyfully to God, all the earth: serve ye the Lord with gladness.
Come in before his presence with exceeding great joy.
Know ye that the Lord, he is God: he made us, and not we ourselves.

Populus ejus, et oves pascuæ ejus: introite portas ejus in confessione, atria ejus in hymnis; confitemini illi.

Laudate nomen ejus, quoniam suavis est Dominus, in æternum misericordia ejus: et usque in generationem et generationem veritas ejus.

Gloria Patri, et Filio, etc.

Ant. In nomine Jesu omne genu flectatur cœlestium, terrestrium, et infernorum.

E. *Ant.* Ego autem.

We are his people, and the sheep of his pasture: go ye into his gates with praise, into his courts with hymns, and give glory to him.

Praise ye his name for the Lord is sweet his mercy endureth for ever, and his truth to generation and generation.

Glory be to the Father, etc.

Ant. At the name of Jesus let every knee bend in heaven, on earth and in hell.

E. *Ant.* But I will rejoice.

Ps. 19.

Exaudiat te Dominus in die tribulationis: protegat te nomen Dei Jacob.

Mittat tibi auxilium de sancto: et de Sion tueatur te.

Memor sit omnis sacrificii tui: et holocaustum tuum pingue fiat.

Tribuat tibi secundum

Ps. 19.

May the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.

May he send thee help from the sanctuary: and defend thee out of Sion.

May he be mindful of all thy sacrifices: and may thy whole burnt-offering be made fat.

May he give thee

cor tuum: et omne consilium tuum confirmet.

Lætabimur in salutari tuo: et in nomine Dei nostri magnificabimur.

Impleat Dominus omnes petitiones tuas: nunc cognovi, quoniam salvum fecit Dominus Christum suum.

Exaudiet illum de cœlo sancto suo: in potentatibus salus dexteræ ejus.

Hi in curribus, et hi in equis: nos autem in nomine Domini Dei nostri invocabimus.

Ipsi obligati sunt, et ceciderunt: nos autem surreximus, et erecti sumus.

Domine, salvum fac regem: et exaudi nos in die, qua invocaverimus te.

Gloria Patri, etc.

Ant. Ego autem in Domino gaudebo, et exultabo in Deo Jesu meo.

S. *Ant.* Sanctum et terribile.

according to thy own heart; and confirm all thy counsels.

We will rejoice in thy salvation: and in the name of our God we shall be exalted.

The Lord fulfil all thy petitions: now have I known that the Lord hath saved his anointed.

He will hear him from his holy heaven: the salvation of his right hand *is* in powers.

Some *trust* in chariots, and some in horses: but we will call upon the name of the Lord our God.

They are bound, and have fallen: but we are risen, and are set upright.

O Lord, save the king: and hear us in the day that we shall call upon thee.

Glory be to the Father, etc.

Ant. But I will rejoice in the Lord, and I will exult in Jesus my God.

S. *Ant.* Holy and terrible.

Ps. 11.

Salvum me fac, Domine, quoniam defecit sanctus: quoniam diminutæ sunt veritates a filiis hominum.

Vana locuti sunt unusquisque ad proximum suum: labia dolosa in corde, et corde locuti sunt.

Disperdat Dominus universa labia dolosa: et linguam magniloquam.

Qui dixerunt: linguam nostram magnificabimus, labia nostra a nobis sunt: quis noster Dominus est?

Propter miseriam inopum, et gemitum pauperum, nunc exsurgam, dicit Dominus.

Ponam in salutari: fiducialiter agam in eo.

Eloquia Domini eloquia casta, argentum igne examinatum, probatum terræ, purgatum septuplum.

Tu, Domine, servabis nos, et custodies nos a

Ps. 11.

Save me, O Lord, for there is now no saint: truths are decayed from among the children of men.

They have spoken vain things every one to his neighbor: *with* deceitful lips, *and* with a double heart, have they spoken.

May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.

Who have said: we will magnify our tongue: our lips are our own: who is Lord over us?

By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord.

I will set him in safety: I will deal confidently in his regard.

The words of the Lord are pure words: *as* silver tried by the fire, purged from the earth, refined seven times

Thou, O Lord, wilt preserve us and keep us

generatione hac in æternum.

In circuitu impii ambulant: secundum altitudinem tuam multiplicasti filios hominum.

Gloria Patri, etc.

Ant. Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

℣. *Ant.* Vocabis nomen ejus Jesum.

from this generation forever.

The wicked walk round about: according to thy highness, thou hast multiplied the children of men.

Glory be to the Father, etc.

Ant. Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

℣. *Ant.* Thou shalt call his name Jesus.

Ps. 12.

Usquequo, Domine, oblivisceris me in finem? Usquequo avertis faciem tuam a me?

Quamdiu ponam consilia in anima mea, dolorem in corde meo per diem?

Usquequo exaltabitur inimicus meus super me? Respice, et exaudi me, Domine Deus meus.

Illumina oculos meos, ne unquam obdormiam in morte; ne quando dicat inimicus meus: prevalui adversus eum.

Qui tribulant me,

Ps. 12.

How long, O Lord, wilt thou forget me unto the end? How long dost thou turn away thy face from me?

How long shall I take counsels in my soul, sorrow in my heart all the day?

How long shall my enemy be exalted over me? Consider, and hear me, O Lord, my God.

Enlighten my eyes, that I never sleep in death: lest at any time my enemy say: I have prevailed against him.

They that trouble me

exultabunt, si motus fuero: ego autem in misericordia tua speravi.

Exultabit cor meum in salutari tuo: cantabo Domino, qui bona tribuit mihi, et psallam nomini Domini altissimi.

Gloria Patri, etc.

Ant. Vocabis nomen ejus Jesum: Ipse enim salvum faciet populum suum a peccatis eorum.

S. *Ant.* Sitivit anima mea.

will rejoice when I am moved: but I have trusted in thy mercy.

My heart shall rejóice in thy salvation: I will sing to the Lord, who giveth me good things. yea, I will sing to the name of the Lord the most high.

Glory be to the Father, etc.

Ant. Thou shalt call his name Jesus; for he shall save his people from their sins.

S. *Ant.* My soul hath thirsted.

Ps. 128.

Sæpe expugnaverunt me a juventute mea: dicat nunc Israel.

Sæpe expugnaverunt me a juventute mea: etenim non potuerunt mihi.

Supra dorsum meum fabricaverunt peccatores: prolongaverunt iniquitatem suam.

Dominus justus concidit cervices peccatorum: confundantur,

Ps. 128.

Often have they fought against me from my youth: let Israel now say.

Often have they fought against me from my youth: but they could not *prevail* over me.

The wicked have wrought upon my back: they have lengthened their iniquity.

The Lord *who* is just, will cut the necks of sinners: let them all be

et convertantur retrorsum omnes, qui oderunt Sion.

Fiant sicut fœnum tectorum, quod priusquam evellatur, exaruit.

De quo non implevit manum suam, qui metit: et sinum suum, qui manipulos colligit.

Et non dixerunt, qui præteribant: Benedictio Domini super vos: benedeximus vobis in nomine Domini.

Gloria Patri, etc.

Ant. Sitivit anima mea ad nomen sanctum tuum, Domine.

confounded and turn back who hate Sion.

Let them be as grass upon the tops of houses, which withereth before it be plucked up: wherewith the mower filleth not his hand; nor he that gathereth sheaves, his bosom.

And they that passed by have not said: The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

Glory be to the Father, etc.

Ant. My soul hath thirsted for thy holy name, O Lord.

HYMN.

Jesu rex admirabilis,
Et triumphator nobilis,
Dulcedo ineffabilis
Totus desiderabilis.

Quando cor nostrum visitas,
Tunc lucet ei veritas;

O Jesus! king most wonderful!
Thou conqueror renowned!
Thou sweetness most ineffable!
In whom all joys are found!

When once thou visitest the heart,
Then truth begins to shine;

Mundi vilescit vanitas,
Et intus fervet charitas.

Jesu dulcedo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium,
Et omne desiderium.

Jesum omnes agnoscite,
Amorem ejus poscite;
Jesum ardenter quærite,
Quærendo inardescite.

Te nostra, Jesu, vox sonet,
Nostri te mores exprimant;
Te corda nostra diligant
Et nunc, et in perpetuum. Amen.

V. Sit nomen Domini benedictum.
R. Ex hoc nunc, et usque in sæculum.

OREMUS.

Deus, qui unigenitum

Then earthly vanities depart,
Then kindles love divine.

O Jesus! light of all below!
Thou fount of life and fire!
Surpassing all the joys we know,
All that we can desire.

May every heart confess thy name,
And ever thee adore;
And seeking thee, itself inflame
To seek thee more and more.

Thee may our tongues forever bless;
Thee may we love alone;
And ever in our lives express
The image of thine own.

V. Blessed be the name of the Lord.
R. From henceforth and for evermore.

LET US PRAY.

God, who didst ap-

Filium tuum constituisti humani generis salvatorem, et Jesum vocari jussisti: concede propitius; ut cujus sanctum nomen veneramur in terris, ejus quoque aspectu perfruamur in cœlis. Per eumdem Christum Dominum nostrum.
Amen.

point thine only-begotten Son Saviour of mankind, and didst command that he should be called Jesus; mercifully grant that we may enjoy the vision of him in heaven, whose holy name we venerate on earth. Through the same Christ our Lord.
Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, June 13, 1815, granted to all the faithful, every time that they shall recite, with at least contrite heart and devotion, these psalms, hymns, antiphons and prayers:

1. AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES.

2. A PLENARY INDULGENCE, once a month, to any one who shall recite them every day for a month, on any day, when, after confession and communion, he shall pray for the intention of the Sovereign Pontiff.

3. A PLENARY INDULGENCE, on the feast of the most holy name of Jesus (the second Sunday after Epiphany), to all those who, having recited them frequently in the course of the year, being truly penitent, after confession and communion, shall pray for the intention of the Sovereign Pontiff.

The same Pope, Pius VII., by another rescript of the same S. Congr., Nov. 13, 1821, added:

A PLENARY INDULGENCE on the feast of the Circumcision of our Lord Jesus Christ, Jan. 1 and on that of

Jesus of Nazareth, Oct. 23, for those who, being truly penitent, after confession and communion, shall pray devoutly, for some time, for the intention of his Holiness, provided that they have the pious practice of reciting these psalms, hymns, antiphons and prayers, every day, for a month.

23.

PRAYER TO THE HOLY NAME OF JESUS.

O bone Jesu: O piissime Jesu: O dulcissime Jesu: O Jesu, Fili Mariæ virginis, plene misericordia et pietate. O dulcis Jesu, secundum magnam misericordiam tuam miserere mei. O clementissime Jesu: te deprecor per illum sanguinem pretiosum, quem pro peccatoribus effundere voluisti, ut abluas omnes iniquitates meas et in me respicias miserum et indignum humiliter veniam petentem, et hoc nomen sanctum Jesu invocantem. O nomen Jesu, nomen dulce: nomen Jesu nomen delectabile: nomen Jesu, nomen confortans. Quid est enim Jesus nisi salvator? Ergo,

O good Jesus! O most sweet Jesus! O Jesus, Son of the virgin Mary, full of mercy and tenderness! O sweet Jesus! according to thy great mercy have mercy on me. O most merciful Jesus! I implore thee by that precious blood which thou didst deign to shed for sinners, to wash away my iniquities, and look upon me in my misery and unworthiness, humbly begging pardon, and calling upon this holy name, Jesus. O name of Jesus, name of sweetness! Name of Jesus, name of delights. Name of Jesus, name of comfort. For, what is Jesus but Saviour? Therefore,

Jesu, propter nomen sanctum tuum, esto mihi Jesus et salva me. Ne permittas me damnari, quem tu de nihilo creasti. O bone Jesu, ne perdat me iniquitas mea, quem fecit omnipotens bonitas tua: O dulcis Jesu, recognosce quod tuum est, et absterge quod alienum est. O benignissime Jesu, miserere mei, dum tempus est miserendi, ne damnes me in tempore judicandi. Non mortui laudabunt te Domine Jesu, neque omnes qui descendunt in infernum. O amantissime Jesu: O desideratissime Jesu: O mitissime Jesu: O Jesu, Jesu, admitte me intrare in numerum electorum tuorum. O Jesu, salus in te credentium: O Jesu, solatium ad te confugentium: O Jesu, Fili Mariæ virginis, infunde in me gratiam, sapientiam, charitatem, castitatem et humilitatem, ut possim te perfecte diligere, te laudare, te perfrui, tibi servire, et in te gloriari, cum omnibus qui invocant

Jesus, on account of thy holy name, be to me a Jesus, and save me. Suffer me not to perish, whom thou hast created out of nothing. O good Jesus! let not my iniquity overwhelm me, whom thy omnipotent bounty has made. O sweet Jesus! acknowledge what is thine, and efface what is not thine. O most gentle Jesus! have mercy on me, while yet the time for mercy lasts, lest thou condemn me in the day of thy judgment. The dead will not praise thee, Lord Jesus, nor they who descend into hell. O most loving Jesus! O most amiable Jesus! O meekest Jesus! O Jesus, Jesus, Jesus! take me into the number of thy elect. O Jesus, salvation of those who believe in thee! comfort of those who fly to thee! O Jesus, Son of the virgin Mary! infuse into me grace, wisdom, charity, chastity, and humility, that I may love thee perfectly,

nomen tuum, quod est Jesus. Amen.

praise thee, enjoy thee, serve thee and be glorified in thee, with all those who call upon thy name, Jesus. Amen.

His Holiness, Pope Pius IX., by a rescript, Nov. 26, 1876, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

24.

PRAYER.

O Jesu, vivens in Maria, veni et vive in famulis tuis, in spiritu sanctitatis tuæ, in plenitudine virtutis tuæ, in veritate virtutum tuarum, in perfectione viarum tuarum, in communione mysteriorum tuorum, dominare omni adversæ potestati, in spiritu tuo ad gloriam Patris. Amen.

O Jesus, living in Mary! come and live in thy servants, in the spirit of thy holiness, in the fulness of thy might, in the truth of thy virtues, in the perfection of thy ways, in the communion of thy mysteries; subdue every hostile power, in thy spirit for the glory of the Father. Amen.

His Holiness, Pope Pius IX., by an autograph rescript, Oct. 14, 1859, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

25.

PRAYER.

Divine Jesu, Fili Dei incarnate, qui pro nostra salute in stabulo nasci, vitam in paupertate, ærumnis et miseria degere, et in crucis doloribus mori dignatus es, divino tuo Patri dic, quæso, in momento mortis meæ: *Pater ignosce ei;* dic matri tuæ dilectæ: *Ecce filius tuus;* dic animæ meæ: *Hodie eris mecum in Paradiso.* Deus meus, Deus meus, ne derelinquas me in illa hora. *Sitio:* utique, Deus meus, anima mea sitit ad te, qui es fons aquarum viventium. Vita mea præterit velut umbra; adhuc modicum et consummata erunt omnia. Quapropter, O Salvator mi adorabilis, ex hoc momento in omnem æternitatem, *in manus tuas commendo spiritum meum.* Domine Jesu, accipe animam meam. Amen.

Divine Jesus, incarnate Son of God, who for our salvation didst vouchsafe to be born in a stable, to pass thy life in poverty, trials and misery, and to die amid the sufferings of the cross, I entreat thee, say to thy divine Father at the hour of my death: *Father, forgive him;* say to thy beloved mother: *Behold thy son;* say to my soul: *This day thou shalt be with me in paradise.* My God, my God, forsake me not in that hour. *I thirst:* yes, my God, my soul thirsts after thee, who art the fountain of living waters. My life passes like a shadow; yet a little while, and all will be consummated. Wherefore, O my adorable Saviour! from this moment, for all eternity, *into thy hands I commend my spirit.* Lord Jesus, receive my soul. Amen.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, June 10, 1856, confirmed

THE INDULGENCE OF THREE HUNDRED DAYS, to be gained once a day by all the faithful who, with at least contrite heart and devotion, shall say this prayer for the comfort of the sick.

26.

PRAYER.

O clementissime Jesu, salus, vita, resurrectio nostra tu solus es. Te ergo quæsumus ne derelinquas nos in angustiis et perturbationibus nostris, sed per agoniam cordis tui sanctissimi et per dolores matris tuae immaculatæ tuis famulis subveni, quos pretioso sanguine redemisti.

O most compassionate Jesus! thou alone art our salvation, our life, and our resurrection. We implore thee, therefore, do not forsake us in our needs and afflictions, but, by the agony of thy most sacred heart, and by the sorrows of thy immaculate mother, succor thy servants whom thou hast redeemed by thy most precious blood.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Oct. 6, 1870, granted

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to all the faithful who, with at least contrite heart and devotion, shall say this prayer.

27.

INVOCATION OF THE MOST HOLY NAMES OF JESUS AND MARY.

The Sovereign Pontiff, Clement XIII., by a decree of the S. Congr. of Indulgences, Sept. 5, 1759, confirmed anew the following indulgences, already granted by Sixtus V and Benedict XIII., for all those who, when they meet one another, shall say: *Laudetur Jesus Christus* (Praise be to Jesus Christ), and answer: *In sæcula. Amen.* (Forever. Amen):

AN INDULGENCE OF FIFTY DAYS, every time.

AN INDULGENCE OF TWENTY-FIVE DAYS to all those who shall devoutly invoke the most holy names of Jesus and Mary.

A PLENARY INDULGENCE, at the hour of death, to all those who, during life, shall have had the pious practice of saluting one another and answering as above directed; or of frequently invoking the above-mentioned most holy names, provided they invoke them then, at least with the heart, if they are unable to do it with their lips.

The same indulgences are granted to preachers, and to all those who shall exhort the faithful to salute each other in the manner prescribed, and to invoke frequently he most holy names of Jesus and Mary.

28.

The Sovereign Pontiff, Clement XIII., by a bull, Nov. 30, 1762, granted to all the religious of the Carmelite Order, every time that they shall salute each other with the words, *Praised be Jesus and Mary:*

AN INDULGENCE OF FIFTY DAYS.

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, Sept. 26, 1864, extended this indulgence to all the faithful who shall salute each other with these or similar words: *Praised be Jesus and Mary*, and the answer, *Now and forever*.

29.

EJACULATION.

My Jesus, mercy.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Sept. 23, 1846, granted anew to all the faithful, every time that, with at least contrite heart and devotion, they shall say this ejaculation, so much used by S. Leonard of Port Maurice, especially for the benefit of the dying who are not able without difficulty to say longer prayers,

AN INDULGENCE OF ONE HUNDRED DAYS.

30.

EJACULATION.

Dulcissime Jesu, ne sis mihi judex, sed salvator.	My sweetest Jesus, be not my judge, but my saviour.

At the prayer of the Procurator-General of the Clerks Regular, called the Somaschi, his Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Aug. 11, 1851, granted to all the faithful, as often as, with at least contrite heart and devotion, they shall say this ejaculation of S. Jerome Emiliani:

AN INDULGENCE OF FIFTY DAYS.

The same Sovereign Pontiff, by another decree of the same S. Congr., Nov. 29, 1853, granted to all the faithful who, for a year, shall have said, at least once a day, with contrite heart and devotion, this ejaculation:

A PLENARY INDULGENCE, once a year, on the feast of S. Jerome Emiliani (July 20), beginning from the first vespers, and during the whole octave, on the day when, being truly penitent, after confession and communion, they shall visit any church or public oratory, and pray there, for some time, for the intention of his Holiness.

31.

EJACULATION.

Jesu, Deus meus, super omnia amo te.	Jesus, my God, I love thee above all things.

His Holiness, Pope Pius IX., by an autograph rescript, May 7, 1854, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this ejaculation:

AN INDULGENCE OF FIFTY DAYS.

THE CHILD JESUS.

32.

NOVENA PREPARATORY TO CHRISTMAS DAY.

In order to prepare ourselves devoutly for the celebration of the glorious nativity of our most loving Redeemer Jesus Christ, which holy Church recalls to our memory every year, on the 25th of December, and, at the same time, to render him thanks for this great benefit, the Sovereign Pontiff, Pius VII., by a rescript from the Office of the Secretary of Memorials, Aug. 12, 1815, granted:

AN INDULGENCE OF THREE HUNDRED DAYS, every day, to all those who, with at least contrite heart and devotion, shall prepare themselves for this solemnity by a novena, with pious exercises, prayers, acts of virtue, etc.

A PLENARY INDULGENCE on Christmas-day, or on any day in its octave, to those who shall have made this novena, provided that, being truly penitent, after confession and communion, they shall pray devoutly for the welfare of holy Mother Church, and for the intention of his Holiness.

He further granted that these indulgences may be gained once more within the year, by making the novena in honor of the child Jesus, as directed above.

The Sovereign Pontiff, Pius VIII., by a rescript of the S. Congr. of Indulgences, July 9, 1830, granted that this

plenary indulgence may be gained on any day of the novena, provided the novena be completed, and the works enjoined above be performed.

33.

NOVENA FOR THE TWENTY-FIFTH DAY OF EVERY MONTH.

I. *Offering.*—Eternal Father, I offer to thy honor and glory, and for my own salvation, and for the salvation of the whole world, the mystery of the birth of our divine Saviour.

Glory be to the Father, etc.

II. *Offering.*—Eternal Father, I offer to thy honor and glory, and for my eternal salvation, the sufferings of the most holy Virgin and of S. Joseph in that long and weary journey from Nazareth to Bethlehem. I offer thee the sorrows of their hearts when they found no place wherein to shelter themselves, when the Saviour of the world was to be born.

Glory be to the Father, etc.

III. *Offering.*—Eternal Father, I offer to thy honor and glory, and for my eternal salvation, the sufferings of Jesus in the stable where he was born, the cold he suffered, the swaddling-clothes which bound him, the tears he shed, and his tender infant cries.

Glory be to the Father, etc.

IV. *Offering.*—Eternal Father, I offer to thy honor and glory, and for my eternal salvation, the pain which the holy child Jesus felt in his tender body when he submitted to circumcision. I offer thee that precious blood which then, for the first time, he shed for the salvation of the whole human race.

Glory be to the Father, etc.

V. *Offering.*—Eternal Father, I offer to thy honor and glory, and for my eternal salvation, the humility, mortification, patience, charity, all the virtues of the child Jesus; and I thank thee, and I love thee, and I bless thee without end, for the ineffable mystery of the Incarnation of the divine Word.

Glory be to the Father, etc.

V. Verbum caro factum est.
R. Et habitavit in nobis.

OREMUS.

Deus, cujus unigenitus in substantia nostræ carnis apparuit; præsta, quæsumus, ut per eum, quem similem nobis foris agnovimus, intus reformari mereamur. Qui tecum vivit et regnat in

V. The Word was made flesh.
R. And dwelt amongst us.

LET US PRAY.

O God, whose only begotten Son was made manifest to us in the substance of our flesh! grant, we beseech thee, that through him, whom we acknowledge to be like unto ourselves, our

sæcula sæculorum. Amen	souls may be inwardly renewed. Who liveth and reigneth with thee for ever and ever. Amen.

In order to call to mind more frequently the august mystery of the Incarnation and Birth of the divine Word made man, his Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Sept. 23, 1846, granted

AN INDULGENCE OF ONE YEAR to all the faithful who, with at least contrite heart and devotion, in public or in private, on any of the nine days preceding the twenty-fifth day of any month, shall recite these five offerings, with the versicles and prayer.

34.

CHRISTMAS DAY.

To excite the faithful to a greater devotion for the solemnity of the Nativity of our divine Redeemer, Jesus Christ, and in order that they may celebrate it with spiritual fruit for their souls, the Sovereign Pontiff, Sixtus V., by the brief, *Ut Fidelium devotio*, Oct. 22, 1586, granted the following indulgences to all those who, being truly penitent, after confession and communion on this day, shall say the divine office, or be present at it in any church:

AN INDULGENCE OF ONE HUNDRED YEARS for Matins and for Lauds.

AN INDULGENCE OF ONE HUNDRED YEARS as well for the mass, as for the first and for the second vespers.

AN INDULGENCE OF FORTY YEARS for each of the hours of Prime, Tierce, Sext, None, and Compline.

35.

MYSTERIES OF THE HOLY CHILDHOOD.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.

Pater Noster.

I. Jesu infans dulcissime e sinu Patris propter nostram salutem descendens, de Spiritu Sancto conceptus, virginis uterum non horrens, et Verbum caro factum formam servi accipiens, miserere nostri.

R. Miserere nostri, Jesu infans, miserere nostri.

Ave Maria.

II. Jesu infans dulcissime per virginem ma-

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Our Father.

I. Jesus, sweetest child, who, coming down from the bosom of the Father for our salvation, didst not disdain the womb of the Virgin, where, conceived by the Holy Ghost, thou, the Word incarnate, didst take upon thee the form of a servant: have mercy on us.

R. Have mercy on us, child Jesus, have mercy on us.

Hail Mary.

II. Jesus, sweetest child, who, in thy vir

trem tuam visitans Elisabeth, Joannem Baptistam præcursorem tuum Spiritu Sancto replens, et adhuc in utero matris suæ sanctificans, miserere nostri.

R. Miserere, etc.

Ave Maria.

III. Jesu infans dulcissime novem mensibus in utero clausus, summus votis a Maria virgine et a sancto Joseph expectatus, et Deo Patri pro salute mundi oblatus, miserere nostri.

R. Miserere, etc.

Ave Maria.

IV. Jesu infans dulcissime in Bethlehem ex virgine Maria natus, pannis involutus, in præsepio reclinatus, ab angelis annuntiatus, et a pastoribus visitatus, miserere nostri.

R. Miserere, etc.

gin mother's womb, didst visit S. Elizabeth, and fill thy Precursor, John the Baptist, with the Holy Ghost, sanctifying him from his mother's womb: have mercy on us.

R. Have mercy, etc.

Hail Mary.

III. Jesus, sweetest child, who, for nine months hidden in thy mother's womb, and awaited with eager expectation by the Virgin Mary and by S. Joseph, wast by them offered to God the Father for the salvation of the world: have mercy on us.

R. Have mercy, etc.

Hail Mary.

IV. Jesus, sweetest child, born in Bethlehem of the Virgin Mary, wrapped in swaddling clothes, laid in the manger, heralded by angels, visited by shepherds: have mercy on us.

R. Have mercy etc.

Ave Maria.

Jesu tibi sit gloria,

Qui natus es de virgine,

Cum Patre et almo Spiritu
In sempiterna sæcula.
Amen.

V. Christus prope est nobis.

R. Venite adoremus.

Pater Noster.

V. Jesu infans dulcissime in circumcisione post dies octo vulneratus, glorioso Jesu nomine vocatus, et in nomine simul et sanguine salvatoris officio præsignatus, miserere nostri.

R. Miserere, etc.

Ave Maria.

VI. Jesu infans dulcissime stella duce tribus Magis demonstratus, in sinu matris adoratus, et mysticis muneribus, auro, thure et myrrha, donatus, miserere nostri.

R. Miserere, etc.

Hail Mary.

O Jesus, born of virgin bright,
Infinite glory be to thee;
Praise to the Father infinite,
And Holy Ghost eternally.

V. Christ is at hand.

R. Come, let us adore him.

Our Father.

V. Jesus, sweetest child, wounded in the circumcision on the eighth day, called by the glorious name of Jesus, and, by thy name and by thy blood, foreshown as the Saviour of the world: have mercy on us.

R. Have mercy, etc.

Hail Mary.

VI. Jesus, sweetest child, made known to the three Magi by a star, adored on Mary's bosom, honored with the mystical gifts of gold, frankincense, and myrrh: have mercy on us.

R. Have mercy, etc.

Ave Maria.

VII. Jesu infans dulcissime in templo a matre virgine præsentatus, inter brachia a Simeone amplexatus, et ab Anna prophetissa Israeli revelatus, miserere nostri.

R. Miserere, etc.

Ave Maria.

VIII. Jesu infans dulcissime ab iniquo Herode ad mortem quæsitus, a sancto Joseph in Ægyptum cum matre deportatus, a crudeli cæde sublatus, et a præconiis martyrum innocentium glorificatus, miserere nostri.

R. Miserere, etc.

Ave Maria.

Jesu tibi sit gloria, etc.

V. Christus, etc.

Pater Noster.

IX. Jesu infans dulcissime in Ægypto cum Maria sanctissima et patriarcha sancto Jo-

Hail Mary.

VII. Jesus, sweetest child, presented in the temple by thy virgin mother: Jesus, whom Simeon took into his arms and embraced, and Anna the prophetess made known to Israel: have mercy on us.

R. Have mercy, etc.

Hail Mary.

VIII. Jesus, sweetest child, whom Herod sought to slay, whom S. Joseph carried with Mary into Egypt, who wast saved by flight from a cruel death, and glorified by the praises of the holy Innocents: have mercy on us.

R. Have mercy, etc.

Hail Mary.

O Jesus, born, etc.

V. Christ, etc.

Our Father.

IX. Jesus, sweetest child, who, with Mary most holy, and the patriarch S. Joseph

seph usque ad obitum Herodis commoratus, miserere nostri.

R. Miserere, etc.

Ave Maria.

X. Jesu infans dulcissime ex Ægypto cum parentibus in terram Israel reversus, multos labores in itinere perpessus, et in civitatem Nazareth ingressus, miserere nostri.

R. Miserere, etc.

Ave Maria.

XI. Jesu infans dulcissime in sancta Nazarena domo subditus parentibus sanctissime commoratus, paupertate et laboribus fatigatus, in sapientiæ, ætatis, et gratiæ profectu confortatus, miserere nostri.

R. Miserere, etc.

Ave Maria.

XII. Jesu infans dulcissime in Jerusalem duodennis ductus, a

didst dwell in Egypt until the death of Herod: have mercy on us.

R. Have mercy, etc.

Hail Mary.

X. Jesus, sweetest child, who didst return with thy parents from Egypt into the land of Israel, who didst suffer many toils by the way, and enter the city of Nazareth: have mercy on us.

R. Have mercy, etc.

Hail Mary.

XI. Jesus, sweetest child, who didst live most holily in the blessed house of Nazareth, subject to thy parents, spending thy life in poverty and toil, and growing in wisdom, in age, and in grace: have mercy on us.

R. Have mercy, etc.

Hail Mary.

XII. Jesus, sweetest child, brought to Jerusalem when twelve years

parentibus cum dolore quæsitus, et post triduum cum gaudio inter doctores inventus, miserere nostri.

R. Miserere, etc.

Ave Maria.

Jesu tibi sit gloria, etc.

old, sought by thy parents with much sorrow, and, after three days, found, to their great joy, among the doctors: have mercy on us.

R. Have mercy, etc.

Hail Mary.

O Jesus born, etc.

For the Nativity and its octave.

V. Verbum caro factum est. Alleluia.

R. Et habitavit in nobis. Alleluia.

V. The Word was made flesh. Alleluia.

R. And dwelt amongst us. Alleluia.

(*Throughout the year the* Alleluia *is omitted*)

For the Epiphany and its octave.

V. Christus manifestavit se nobis. Alleluia.

R. Venite adoremus. Alleluia.

V. Christ manifested himself to us. Alleluia.

R. Come, let us adore him. Alleluia.

OREMUS.

Omnipotens sempiterne Deus, Domine cœli et terræ, qui te revelas parvulis, concede, quæsumus: ut nos sacrosancta Filii tui infantis Jesu mysteria digno

LET US PRAY.

Almighty and everlasting God, Lord of heaven and earth, who dost reveal thyself to little ones; grant us, we beseech thee, to honor meetly the holy

honore recolentes, ac digna imitatione sectantes, ad regnum cœlorum promissum parvulis pervenire valeamus. Per eumdem, etc. *R.* Amen.

mysteries of thy Son, the child Jesus, and to follow him humbly in our lives, so that we may come to the eternal kingdom promised by thee to little ones. Through the same Jesus Christ, etc. *R.* Amen.

In order that Christians may meditate more frequently on the incarnation, the birth, and all the other mysteries relating to the holy childhood of our divine Redeemer, Jesus Christ, and may render him meet and worthy thanks, and imitate those virtues which he, in his childhood, has taught us by his example, the Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, Nov. 23, 1819, granted:

A PLENARY INDULGENCE to all those who, on the twenty-fifth day of any month, shall be present in any church or public oratory where this pious exercise is performed, and the prayers here prescribed are said; provided that, being truly penitent, after confession and communion, they shall pray, for some time, for the intention of his Holiness.

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to any one who, with contrite heart and devotion, shall perform it on any other day of the year.

36.

PRAYER.

I adore thee, Incarnate Word, true Son of God from all eternity, and true son of the Virgin

Mary in the fulness of time! Adoring thy divine person, and the humanity which is united to it, I feel moved, moreover, to venerate the poor crib which welcomed thee, an infant, and was truly the first throne of thy love. Would that I could prostrate myself before it with the simplicity of the shepherds, with the faith of Joseph, with the love of Mary! Would that I could bend in adoration of so precious a memorial of our salvation, with the spirit of mortification, of poverty, of humility, with which thou, the Lord of heaven and of earth, didst choose a manger to receive and shelter thy trembling limbs! Do thou, O Lord! who, while yet a babe, didst deign to rest in this crib, vouchsafe also to pour into my heart a little of the joy excited in those who beheld thy lovely childhood, and the wonders which accompanied thy birth; through which I beseech thee to give to the whole world peace and good will, and, in the name of all mankind, to render all thanksgiving and glory to the Father, and to the Holy Ghost, who, with thee, liveth and reigneth, one God, world without end. Amen

To increase, in the hearts of the faithful, reverence and devotion for the crib of our Lord Jesus Christ, which is kept with the utmost veneration in the patriarchal basilica of S. Mary Major, his Holiness, Pope Pius IX., by brief, Oct. 1, 1861, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer in the basilica of S. Mary Major:

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

To those who, with at least contrite heart and devotion, shall say it anywhere, he granted, in like manner,

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

JESUS IN THE BLESSED SACRAMENT.

37.

FEAST AND OCTAVE OF CORPUS CHRISTI.

The Sovereign Pontiff, Urban IV., in his constitution, *Transiturus*, Aug. 11, 1264, established the feast of Corpus Christi, with an octave, to be celebrated throughout the whole Catholic world, in remembrance of the institution of the adorable sacrament of the most holy Eucharist by our blessed Saviour, before his passion. This holy Pontiff, being desirous that all the faithful should give God due thanks for this inestimable benefit, and be excited to meet their Lord's love in this most holy sacrament with grateful hearts, granted, in the said constitution, several indulgences, which were again augmented by Pope Martin V., in the constitution, *Ineffabile*, May 26, 1429, and, afterward, by Pope Eugenius IV., in the constitution, *Excellentissimum*, May 26, 1433. They are as follows :

I. AN INDULGENCE OF TWO HUNDRED DAYS, on the vigil of the feast of Corpus Christi, to those who, being truly contrite, and having confessed their sins, shall fast, or do some other good work enjoined them by their confessor.

II. AN INDULGENCE OF ONE HUNDRED DAYS, on the feast itself, to those who, being truly contrite, and having confessed their sins, shall be present with devotion at first or second vespers, matins or mass. This indulgence can be gained for each of these offices.

AN INDULGENCE OF ONE HUNDRED AND SIXTY DAYS for each of the little hours, Prime, Tierce, Sext, None, and Compline.

III. AN INDULGENCE OF TWO HUNDRED DAYS, every day during the octave, for each vespers, matins, and mass.

AN INDULGENCE OF EIGHTY DAYS for each of the Little Hours.

IV. AN INDULGENCE OF TWO HUNDRED DAYS to those who shall accompany the procession of the blessed sacrament, which takes place on the feast, or during the octave; to priests who shall say mass with devotion for the peace and tranquillity of the Church; and to all the faithful who shall receive holy communion with devotion on this feast.

38.

FREQUENT COMMUNION.

Gregory XIII., in his constitution, *Ad excitandum* April 10, 1085, granted:

AN INDULGENCE OF FIVE YEARS to the faithful, every time that on feast days they shall confess their sins, receive holy communion, and pray for the Sovereign

Pontiff. To those who have the pious habit of receiving holy communion, at least once a month, and on the feasts of our Lord, of the blessed Virgin, of the holy apostles, and the birthday of S. John the Baptist:

AN INDULGENCE OF TEN YEARS every time.

A PLENARY INDULGENCE, once a year, on the day when the principal feast of the city or country where they may happen to be is celebrated; provided that, on that day, they shall go to confession, receive holy communion, and pray as directed above.

39.

VISIT TO THE BLESSED SACRAMENT DURING THE FORTY HOURS' PRAYER.

The prayer for forty hours together before the blessed sacrament, in memory of the forty hours during which the sacred body of Jesus was in the sepulchre, began in Milan, about the year 1534. Thence it spread into other cities of Italy, and was introduced into Rome, for the first Sunday in every month, by the Archconfraternity of the Most Holy Trinity of the Pilgrims (founded by S. Philip Neri, in the year 1548), and, for the third Sunday in the month, by the Archconfraternity of Our Lady of Prayer, called *La Morte*, in the year 1551.

This prayer of the Forty Hours was established forever by Pope Clement VIII., for the whole course of the year, in regular continuous succession, from one church to another, commencing on the first Sunday in Advent with the chapel in the apostolical palace, as appears from the constitution, *Graves et diuturnæ*, Nov. 25, 1592. This pope was moved to establish this devotion by the public troubles of holy Church, in order that day

and night, the faithful might appease their Lord by prayer, before the blessed sacrament in solemn exposition, imploring there his divine mercy. He further granted holy indulgences to those who shall assist at prayer during this solemn exposition. All this was afterward confirmed by Pope Paul V., in the brief, *Cum felicis recordationis*, May 10, 1606. The indulgences are:

A PLENARY INDULGENCE to all who, being truly penitent, after confession and communion, shall devoutly visit any church and pray there for peace and union among Christian princes, for the extirpation of heresy, for the triumph of the Church, or for other favors, as the devotion of each one may suggest.

AN INDULGENCE OF TEN YEARS AND AS MANY QUARANTINES, for every visit made with true contrition and a firm purpose of going to confession. This indulgence was confirmed by his Holiness, Pope Pius IX., by a rescript, Nov. 26, 1876. By a rescript, May 10, 1807, Pius VII. declared, further, that henceforth and forever, in the churches where the blessed sacrament is exposed, all the altars are privileged during the time of the exposition.

40.

ACCOMPANYING THE BLESSED SACRAMENT TO THE SICK.

In order to induce the faithful to accompany Jesus in the blessed sacrament, when he is borne as viaticum to the sick, the Sovereign Pontiffs, Paul V., Nov. 5, 1606, and the Venerable Innocent XI., Oct. 1, 1688, granted certain indulgences, which were confirmed and extended

by Pope Innocent XII., in the constitution, *Debitum pastoralis officii*, Jan. 5, 1695.

These indulgences are:

1. AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to all those who shall, with devotion, accompany the blessed sacrament, with a lighted taper or any other light, when it is borne as viaticum to the sick; and shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

2. AN INDULGENCE OF FIVE YEARS AND FIVE QUARANTINES to those who shall accompany it without a light.

3. AN INDULGENCE OF THREE YEARS AND THREE QUARANTINES to those who, being unable to go, shall send some one in their stead to carry a light in attendance upon the most blessed sacrament.

4. AN INDULGENCE OF ONE HUNDRED DAYS to those who cannot go themselves with the blessed sacrament, when it is borne to the sick, provided they shall say one *Our Father* and one *Hail Mary* for the intention of the Sovereign Pontiff. This indulgence was again confirmed by Pope Clement X., by a decree of the S. Congr. of Indulgences, April 23, 1676.

The Sovereign Pontiffs, Martin V., in the constitution, *Ineffabile*, May 26, 1429, and Eugenius IV., in the constitution, *Excellentissimum*, May 26, 1433, granted:

AN INDULGENCE OF TWO HUNDRED DAYS to whomsoever shall accompany the blessed sacrament, when it is carried in solemn procession to the sick.

AN INDULGENCE OF ONE HUNDRED DAYS, every time that any one shall devoutly accompany the blessed sacrament.

41.

VISIT TO THE BLESSED SACRAMENT WHEN EXPOSED DURING THE WEEKS FOLLOWING SEPTUAGESIMA SUNDAY TO ASH WEDNESDAY.

The devotion has been long introduced, not only in Rome, but also in other places, of exposing the blessed sacrament, as is done during the adoration of the Forty Hours, from the week following Septuagesima Sunday to Ash Wednesday, in order, in some manner, to make reparation, by prayer, for the offences that are committed against the divine majesty during the Carnival, as also to implore the help and mercy of God. To animate the faithful to the practice of this holy exercise, so pleasing to almighty God, the Sovereign Pontiff, Benedict XIV., by a brief, June 14, 1749, granted, for seven years, to all the faithful, who, being truly penitent, after confession and communion, shall visit with devotion, on Quinquagesima Sunday, or on either of the two following days, the blessed sacrament exposed to public adoration on those days, in the church of the Jesuit Fathers, and shall for some time pray there for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church:

A PLENARY INDULGENCE, once during the above-mentioned time.

This indulgence the Sovereign Pontiff, Clement XIII., by a decree of the S. Congr. of Indulgences, July 23, 1765, extended to all the churches of the Catholic world in which the above-mentioned exposition takes place for three days. This holds good for the weeks following Septuagesima, Sexagesima, or Quinquagesima Sundays, and for each of these three weeks, as well as for the

Thursday after Sexagesima Sunday (called, in Italy, *Giovedi Grasso*), on condition of fulfilling the good works mentioned above, as prescribed by Pope Benedict XIV., in a brief, June 14, 1749.

42.

VISIT TO JESUS IN THE BLESSED SACRAMENT DURING THE SOLEMN EXPOSITION ON HOLY THURSDAY AND GOOD FRIDAY.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, March 7, 1815, granted to all the faithful who shall visit the blessed sacrament exposed in the so-called *sepulchre*, on Holy Thursday and Good Friday, and remain there for some time praying for the intention of the Sovereign Pontiff, the same indulgences as for visiting the blessed sacrament during the exposition of the Forty Hours, viz.:

A PLENARY INDULGENCE to those who, being truly penitent, and having gone to confession, shall receive holy communion on Holy Thursday or Easter Sunday.

AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES, every time the visit is made, as directed above, with a firm purpose of going to confession.

This indulgence was confirmed by the Sovereign Pontiff, Pius IX., by a rescript, Nov. 26, 1876.

43.

DEVOUT EXERCISES FOR HOLY THURSDAY, FOR THE FEAST OF CORPUS CHRISTI, AND FOR ALL THE THURSDAYS OF THE YEAR.

The Sovereign Pontiff, Pius VII., by the rescripts Feb. 14, 1815, and April 6, 1816, granted:

A PLENARY INDULGENCE to all those who shall perform for one hour, in public or in private, on Holy Thursday, any devout exercise in honor of the institution of the blessed sacrament, provided that they be truly penitent, and approach the sacraments of confession and communion on that day, or on any day during the following week.

A PLENARY INDULGENCE, on the same conditions, on the feast of Corpus Christi.

AN INDULGENCE OF THREE HUNDRED DAYS, for each of the other Thursdays of the year.

All these indulgences were confirmed by the Sovereign Pontiff, Pius IX., by a rescript, June 18, 1876.

44.

VISIT TO THE BLESSED SACRAMENT.

His Holiness, Pope Pius IX., by a brief, Sept. 15. 1876, granted to all the faithful who, with at least contrite heart and devotion, shall visit the most blessed sacrament, and say before it the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each five times, and another *Our Father*, *Hail Mary*, and *Glory be to the Father*, for peace and union among Christian princes, for the extirpation of heresy, for the conversion of sinners, and for the triumph of holy Mother Church:

AN INDULGENCE OF THREE HUNDRED DAYS, every time.

45.

PRAYER TO BE SAID ON VISITING THE BLESSED SACRAMENT.

Respice Domine, sancte Pater, de sanctuario tuo,	Look down, O Lord, from thy sanctuary, and

et de excelso cœlorum habitaculo, et vide hanc sacrosanctam hostiam, quam tibi offert magnus Pontifex noster, sanctus puer tuus, Dominus Jesus, pro peccatis fratrum suorum; et esto placabilis super multitudinem malitiæ nostræ. Ecce vox sanguinis fratris nostri Jesu clamat ad te de cruce. Exaudi, Domine; placare, Domine; attende, et fac ne moreris propter temetipsum, Deus meus, quia nomen tuum invocatum est super civitatem istam, et super populum tuum; et fac nobiscum secundum misericordiam tuam. Amen.

from heaven, thy dwelling-place, and behold this holy Victim which our great high-priest, thy holy child, the Lord Jesus, offers up to thee for the sins of his brethren; and let not thy wrath be kindled because of the multitude of our transgressions. Behold the voice of the blood of Jesus, our brother, calls to thee from the cross. Give ear, O Lord! be appeased, O Lord! hearken, and tarry not, for thine own sake, O my God! because thy name is called upon in behalf of this city and of thy people; but deal with us according to thy great mercy. Amen.

Ut civitatem istam defendere, pacificare, custodire, conservare et benedicere digneris, te rogamus, audi nos.

That thou vouchsafe to defend, pacify, keep, preserve, and bless this city, we beseech thee to hear us.

His Holiness, Pope Pius IX., by a rescript, Feb. 4, 1877, granted, for the recital of this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day

46.

ACTS OF ADORATION.

Adoramus te, Christe, et benedicimus tibi.

We adore thee, Christ, and we bless thee.

Quia per sanctam crucem tuam redemisti mundum.	Because by thy holy cross thou hast redeemed the world.

I adore thee, eternal Father, and I give thee thanks for the infinite love with which thou didst deign to send thy only-begotten Son to redeem me, and to become the food of my soul. I offer thee all the acts of adoration and thanksgiving that are offered to thee by the angels and saints in heaven, and by the just on earth. I praise, love, and thank thee with all the praise, love, and thanksgiving that are offered to thee by thine own Son in the blessed sacrament; and I beg thee to grant that he may be known, loved, honored, praised and worthily received by all, in this most divine sacrament.

Our Father, Hail Mary, Glory be to the Father.

I adore thee, eternal Son, and I thank thee for the infinite love which caused thee to become man for me, to be born in a stable, to live in poverty, to suffer hunger, thirst, heat, cold, fatigue, hardships, contempt, persecutions, the scourging, the crowning with thorns, and a cruel death upon the hard wood of the cross. I thank thee, with the Church militant and triumphant, for the infinite love with which thou didst institute the most blessed sacrament to be the food of my soul.

I adore thee in all the consecrated hosts throughout the whole world, and I return thanks for those who know thee not, and who do not thank thee. Would that I were able to give my

life to make thee known, loved, and honored by all, in this sacrament of love, and to prevent the irreverences and sacrileges that are committed against thee! I love thee, divine Jesus, and I desire to receive thee with all the purity, love, and affection of thy blessed mother, and with the love and affection of thy own most pure heart. Grant, O most amiable spouse of my soul! in coming to me in this most holy sacrament, that I may receive all the graces and blessings which thou dost come to bestow on us, and let me rather die than receive thee unworthily.

Our Father, Hail Mary, Glory be to the Father.

I adore thee, eternal Holy Ghost, and I give thee thanks for the infinite love with which thou didst work the ineffable mystery of the Incarnation, and for the infinite love with which thou didst form the sacred body of our Lord Jesus Christ out of the most pure blood of the blessed Virgin Mary, to become in this sacrament the food of my soul. I beg thee to enlighten my mind, and to purify my heart and the hearts of all men, that all may know the benefit of thy love, and receive worthily this most blessed sacrament.

Our Father, Hail Mary, Glory be to the Father.

Tantum ergo, *etc., with the* ℣, Panem de cœlo, *etc and the prayer,* Deus qui nobis, *etc., as on page* 100.

The Sovereign Pontiff, Pius VI., by a rescript from the Office of the Secretary of Memorials, Oct. 17, 1796, granted:

A PLENARY INDULGENCE to all the faithful who, being truly penitent, after confession and communion on the first Thursday of every month, shall visit with devotion the most blessed sacrament, exposed for public adoration or enclosed in the tabernacle, and say there these prayers, praying, moreover, for the welfare of the Catholic Church, for the extirpation of heresy, and for the intention of his Holiness.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, on all the other Thursdays of the year, to those who shall say them, in the way and on the conditions just mentioned.

AN INDULGENCE OF ONE HUNDRED DAYS, on any other day of the year, to those who shall say them, with at least contrite heart.

47.

ACTS OF ADORATION AND REPARATION TO JESUS IN THE BLESSED SACRAMENT.

I. Profoundly I adore thee, Jesus, hid beneath the mystic emblems; I acknowledge thee very God and very man. Accept this act of adoration, by which I fain would make thee reparation for the cold hearts of so many of thy people, who pass before thy holy temples, nay, before thy very tabernacle, where, hour after hour, thou dost deign to dwell with loving impatience to give thyself to be thy people's food, who yet do not even bend the knee before thee, their God; but, like the Israelites in the wilderness, seem, by their indifference, to loathe this bread of heaven. I offer thee, then, thine own most

precious blood, which thou didst shed from the wound in thy left foot, in reparation for this hateful coldness; and entering, in spirit, within this same wound, I cry aloud, in never-ending praise:

O sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment thine.

Our Father, Hail Mary, Glory be to the Father.

II. Profoundly I adore thee, my Jesus; I acknowledge thy presence in this most holy sacrament. By this act of adoration, fain would I make amends for thy people, so many of whom seem as though they knew thee not; but, while they see thee go to the poor sick, to be their strength in their great journey to eternity, leave thee unescorted, and hardly give thee even one outward sign of homage. I offer thee, in reparation for this coldness, thine own most precious blood, which thou didst shed from the wound in thy right foot, and entering therein, in spirit, again I cry ten thousand thousand times:

O sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment thine.

Our Father, Hail Mary, Glory be to the Father.

III. Profoundly I adore thee, my Jesus, true bread of life eternal; and by this act of adoration I fain would make thee compensation for all the wounds with which thy sacred heart doth daily

bleed to see the profanation of the churches where in thou dost vouchsafe to abide beneath the sacramental emblems, to receive the love and adoration of thy people. I offer thee, in reparation for such great irreverence, thine own most precious blood, which thou didst shed from the wound in thy left hand, and entering therein, in spirit, I say at every moment:

O sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment thine.

Our Father, Hail Mary, Glory be to the Father.

IV. Profoundly I adore thee, my Jesus, living bread come down from heaven; and by this act of adoration I fain would make amends for all the acts of irreverence which thy people, day by day, commit in assisting at holy mass, wherein thou dost renew, though bloodlessly, that self-same sacrifice which once thou didst consummate on Calvary for our salvation. I offer thee, in reparation for all this ingratitude, thine own most precious blood, which thou didst shed from the wound in thy right hand; and entering therein, in spirit, I uplift my voice, and together with thy holy angels who stand around thy throne, I say:

O sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment thine.

Our Father, Hail Mary, Glory be to the Father.

V. Profoundly I adore thee, my Jesus, true victim of atonement for our sins; and I offer this act of adoration in compensation for the sacrilegious outrages which thou dost receive from so many of thy ungrateful people, who dare to draw nigh to thee and to receive thee in communion, with mortal sin upon their souls. In reparation for these hateful sacrileges, I offer thee those last drops of thy most precious blood which thou didst shed from the wound in thy most sacred side; and entering therein, in spirit, I adore thee, I bless thee, I love thee, and, with all the holy souls who love thee in the most holy sacrament, I exclaim:

O sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment thine.

Our Father, Hail Mary, Glory be to the Father.

Tantum ergo, *etc., with the* ℣, Panem de cœlo, *etc., and the prayer,* Deus qui nobis, *etc., as on page* 100.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Rites, Aug. 26, 1814, granted to all the faithful, every time that they shall say with devotion these acts of adoration and prayers:

AN INDULGENCE OF THREE HUNDRED DAYS.

48.

INVOCATION.

Anima Christi, sanctifica me.	Soul of Christ, sanctify me:
Corpus Christi, salva me.	Body of Christ, save me:

Sanguis Christi, inebria me.	Blood of Christ, inebriate me:
Aqua lateris Christi, lava me.	Water from the side of Christ, wash me.
Passio Christi, conforta me.	Passion of Christ, strengthen me:
O bone Jesu, exaudi me.	O good Jesus, hear me:
Intra tua vulnera absconde me.	Within thy wounds hide me:
Ne permittas me separari a te.	Permit me not to be separated from thee.
Ab hoste maligno defende me.	From the malignant enemy defend me:
In hora mortis meæ voca me,	In the hour of my death call me,
Et jube me venire ad te,	And bid me come to thee,
Ut cum sanctis tuis laudem te	That, with thy saints, I may praise thee
In sæcula sæculorum. Amen.	For ever and ever. Amen.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Jan. 9, 1854, revoking all other grants of indulgences which may have been made for saying this invocation, granted to all the faithful:

AN INDULGENCE OF THREE HUNDRED DAYS every time that, with at least contrite heart and devotion, they shall say it.

AN INDULGENCE OF SEVEN YEARS, once a day, to priests who shall say it after saying mass, and to the faithful, after receiving holy communion.

A PLENARY INDULGENCE, once a month, to all the faithful who have the pious custom of saying it, as above di-

rected, at least once a day, for a month, on any day when, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

49.

ACT OF REPARATION.

Jesus, my God, my Saviour, with that lowly homage with which faith inspires me, I worship thee, true God and true man; with my whole heart I love thee, enclosed in the most august sacrament of the altar, in reparation for all the acts of irreverence, profanation, and sacrilege, which, to my shame, I may ever have committed, as well as for all those which have ever been committed, or ever may be committed in ages yet to come.

I adore thee, my God, not indeed as much as thou deservest, or as much as I ought, but according to the little strength I have; and fain would I adore thee with all the perfection of every rational creature. Meantime, I purpose, now and forever, to adore thee, not only for those Catholics who adore thee not and love thee not, but also for the conversion of all heretics, schismatics, Mahometans, Jews, idolaters, and wicked Christians. Ah! my Jesus, may all men ever know, adore, love and praise thee, every moment, in the most holy and most divine sacrament! Amen.

EJACULATIONS.

I adore thee at every moment, O living bread of heaven, great sacrament!

Jesus, heart of Mary, I pray you, bless my soul.

Holiest Jesus, my Saviour, I give thee my heart.

The Sovereign Pontiff, Pius VII., by a rescript, Jan. 21, 1815, granted to all the faithful, every time that, with contrite heart and devotion, they shall say this act of reparation and the ejaculatory prayers:

AN INDULGENCE OF THREE HUNDRED DAYS.

50.

PRAYER.

See where thy boundless love has reached, my loving Jesus! Thou, of thy flesh and precious blood, hast made ready for me a banquet whereby to give me all thyself. Who drove thee to this excess of love for me? Thy heart, thy loving heart. O adorable heart of Jesus, burning furnace of divine love! within thy sacred wound take thou my soul; in order that, in that school of charity, I may learn to love that God who has given me such wondrous proofs of his great love. Amen.

The Sovereign Pontiff, Pius VII., by a rescript from the Office of the Secretary of Memorials, Feb. 9, 1818, confirmed forever the

INDULGENCE OF ONE HUNDRED DAYS, once a day, to

all the faithful who, with at least contrite heart and devotion, shall say this prayer.

This indulgence had been granted for seven years by Pope Pius VI.

51.

EJACULATION.

O sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment thine.

The Sovereign Pontiff, Pius VI., by a rescript from the Office of the Secretary of Memorials, May 24, 1776, granted to all the faithful who, with at least contrite heart and devotion, shall say this ejaculation in praise of the most blessed sacrament:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

AN INDULGENCE OF ONE HUNDRED DAYS, three times a day, every Thursday in the year, and during the octave of Corpus Christi.

A PLENARY INDULGENCE to those who, having said it every day, for a month, shall, after confession and communion, on any day, pray for holy Church, etc.

These indulgences Pius VII. confirmed, by a decree of the S. Congr. of Indulgences, June 30, 1818, granting, besides:

AN INDULGENCE OF ONE HUNDRED DAYS to all the faithful, every time that, with at least contrite heart and devotion, they shall say this ejaculation at the sound of the bell which indicates that benediction is being given in the church with the most blessed sacrament; or when the sign is given for the hour, by the bell of the church.

where there is exposition of the most blessed sacrament, either when prayers are to be said during the Forty Hours' devotion, or for any other reason.

The same Sovereign Pontiff, by another decree of the said S. Congr., Dec. 7, 1819, granted:

AN INDULGENCE OF ONE HUNDRED DAYS, once, during each mass, to all the faithful who, at the elevation of both species, shall say, with at least contrite heart and devotion, the same ejaculation.

52.

PRAYER

FOR THE VISIT TO THE BLESSED SACRAMENT.

Lord Jesus Christ, who, through the love which thou bearest to men, dost remain with them, day and night, in this sacrament, full of mercy and of love, expecting, inviting, and receiving all who come to visit thee; I believe that thou art present in the sacrament of the altar. From the abyss of my nothingness I adore thee, and I thank thee for all the favors which thou hast bestowed upon me, particularly for having given me thyself in this sacrament, for having given me for my advocate thy most holy mother, Mary, and for having called me to visit thee in this church.

I, this day, salute thy most loving heart, and I wish to salute it for three ends: first, in thanksgiving for this great gift; secondly, in compensation for all the injuries thou hast received from thy enemies, in this sacrament; thirdly, I wish,

by this visit, to adore thee in all places in which thou art least honored and most abandoned in the holy sacrament. My Jesus, I love thee with my whole heart. I am sorry for having hitherto offended thy infinite goodness. I purpose, with the assistance of thy grace, never more to offend thee; and, at this moment, miserable as I am, I consecrate my whole being to thee. I give thee my entire will, all my affections and desires, and all that I have. From this day forward, do what thou wilt with me, and with whatever belongs to me. I ask and desire only thy holy love, the gift of final perseverance, and the perfect accomplishment of thy will. I recommend to thee the souls in purgatory, particularly those who were most devoted to the blessed sacrament and to most holy Mary; and I also recommend to thee all poor sinners. Finally, my dear Saviour, I unite all my affections with the affections of thy most loving heart; and, thus united, I offer them to thy eternal Father, and I entreat him, in thy name. and for thy sake, to accept them.

His Holiness, Pius IX., by an autograph rescript, Sept. 7, 1854, granted to all the faithful, every time that, with at least contrite heart and devotion. they shall say this prayer before the most blessed sacrament:

AN INDULGENCE OF ONE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all those who, every day, for a month, shall say this prayer, on any day on which, being truly penitent, after confession and communion, they shall pray for the needs of holy Church and for the intention of the Sovereign Pontiff.

53.

PRAYER.

Dear Jesus, in the sacrament of the altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech thee, through the infinite merits of thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless thee in my greatest afflictions, to glorify thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

His Holiness, Pope Pius IX., by an autograph rescript, Jan. 1, 1866, granted:

AN INDULGENCE OF ONE HUNDRED DAYS to all the faithful who, with at least contrite heart and devotion, shall say this prayer to Jesus in the sacrament of the altar.

54.

HYMN.

Pange lingua gloriosi	Sing, my tongue, the Saviour's glory,
Corporis mysterium,	Of his flesh the mystery sing;

Sanguinisque pretiosi,
Quem in mundi pretium,
Fructis ventris generosi
Rex effudit gentium.

Nobis datus, nobis natus
Ex intacta virgine,
Et in mundo conversatus
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

In supremæ nocte cœnæ
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

Verbum caro, panem verum
Verbo carnem efficit:

Of the blood, all price exceeding,
Shed by our immortal king,
Destin'd, for the world's redemption,
From a noble womb to spring.

Of a pure and spotless virgin
Born for us on earth below,
He, as man with man conversing,
Stay'd, the seeds of truth to sow;
Then he clos'd in solemn order
Wondrously his life of woe.

On the night of that last supper,
Seated with his chosen band,
He, the paschal victim eating,
First fulfils the law's command;
Then as food to all his brethren
Gives himself with his own hand.

Word made flesh, the bread of nature
By his word to flesh he turns;

Fitque sanguis Christi merum.
Et si sensus deficit:

Ad firmandum cor sincerum
Sola fides sufficit.

Tantum ergo sacramentum
Veneremur cernui:

Et antiquum documentum
Novo cedat ritui:

Præstet fides supplementum
Sensuum defectui.

Genitori Genitoque

Laus et jubilatio,

Salus, honor, virtus quoque
Sit et benedictio,

Procedenti ab utroque

Compar sit laudatio.
Amen.

V. Panem de cœlo præstitisti eis.

Wine into his blood he changes:—
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.

Down in adoration falling,
Lo! the sacred host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty. Amen.

V. Thou gavest them bread from heaven.

R. Omne delectamentum in se habentem.

OREMUS.

Deus, qui nobis sub sacramento mirabili, passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas, etc.

R. And therein was sweetness of every kind.

LET US PRAY.

God, who, beneath this marvellous sacrament, hast left us a memorial of thy passion: grant us, we beseech thee, so to venerate the sacred mysteries of thy body and blood, that we may ever feel within us the fruit of thy redemption, who livest and reignest, etc.

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, Aug. 25, 1818, granted:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to all the faithful who, with at least contrite heart and devotion, shall say this hymn with the versicles and prayer.

AN INDULGENCE OF ONE HUNDRED DAYS to those who shall say, as directed above, the *Tantum ergo* only, with the versicles and prayer. Besides, he granted to all those who frequently, or at least ten times a month, shall say, as directed above, either the *Pange lingua* or the *Tantum ergo*, with the versicles and prayer:

A PLENARY INDULGENCE, on Holy Thursday, on the Feast of Corpus Christi, or on one day in its octave, and on any one other day of the year, provided that, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

JESUS CRUCIFIED.

55.

VISIT TO THE "VIA CRUCIS," OR WAY OF THE CROSS.

Among the devotional exercises which have for their object meditation on the passion, cross, and death of our Lord and Saviour Jesus Christ, the sovereign means for the conversion of sinners, for the renovation of the tepid, and for the sanctification of the just, one of the chief has ever been the exercise of the Way of Calvary, commonly called the Way of the Cross. This devotion, continued in an unbroken tradition from the time Jesus Christ ascended into heaven, arose, first in Jerusalem, amongst the Christians who dwelt there, out of veneration for those sacred spots which were sanctified by the sufferings of our divine Redeemer. From that time, as we learn from S. Jerome, Christians were wont to visit the holy places in crowds; and the gathering of the faithful, he says, even from the farthest corners of the earth, to visit the holy places, continued to his own times.

From Jerusalem this devout exercise began to be introduced into Europe by various pious and holy persons, who had travelled to the Holy Land to satisfy their devotion. Amongst others, we read of the Blessed Alvarez, of the Order of Friars Preachers, who, after he returned

to his own convent of S. Dominic, in Cordova, built several little chapels, in which he represented, station by station, the principal events which took place on our Lord's way to Mount Calvary. Afterward, more formally, the Fathers Minorite Observants of the Order of S. Francis, as soon as ever, on the foundation of their order, they were introduced into the Holy Land, and more especially from the time when, in the year 1342, they had their house in Jerusalem, and the custody of the sacred places, began, both in Italy and elsewhere, in short throughout the whole Catholic world, to spread the devotion of the Way of the Cross. This they effected by erecting, in all their own churches, fourteen separate stations, in visiting which the faithful, like the devout pilgrims who go in person to visit the holy places in Jerusalem, do themselves also make this journey in spirit, whilst they meditate on all that our Lord Jesus Christ vouchsafed to suffer, for our eternal salvation, at those holy places, in the last hours of his life.

This excellent devotion has met with the repeated approvals of holy Church: in the constitutions, for instance, of the venerable Pontiff, Innocent XI.; of Innocent XII.; of the two Benedicts, XIII. and XIV.; and of Clement XII. By this last pope it was extended to the whole Catholic world; and it is now in constant use with persons of every condition, being, moreover, enriched with most numerous indulgences. For instance, those who perform devoutly the Way of the Cross, may gain all the indulgences which have been granted by the popes to the faithful who visit in person the sacred places in Jerusalem. All, however, who wish to gain these indulgences by means of this devotion, must bear in mind that it is indispensably required of them to meditate, according to their ability,

on the passion of our Lord and Saviour Jesus Christ, and to go from one station to the other, so far as the number of persons engaged in the devotion, and the confined space where the fourteen stations are erected, will admit. This is evident from the Apostolical Constitutions above named. And from this it follows that the recitation at each of the stations of the words: "We adore thee, Christ," etc., the *Our Father*, the *Hail Mary*, and "Have mercy on us, O Lord." is nothing more than a pious and praiseworthy custom, introduced by devout persons into the devotion of the Way of the Cross. This the S. Congr. of Indulgences declared, in the instructions for performing the exercise of the Way of the Cross, Nos. VI. and IX., published by the order and with the approbation of Clement XII., April 3, 1731, and Benedict XIV., May 10, 1742.

These instructions further prohibit all catechists, preachers, and others, from specifying the indulgences which may be gained by the devotion of the Way of the Cross, and bid them conform themselves in this respect to whatever the above named Sovereign Pontiffs have declared and confirmed on this subject.

All, however, who are sick, all who are in prison, or at sea, or *in partibus infidelium*, or are prevented, in any other way, from visiting the stations of the Way of the Cross, erected in churches or public oratories, may gain these indulgences, by saying, with at least contrite heart and devotion, the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each fourteen times, and, at the end of these, the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each five times; and, again, one *Our Father*, one *Hail Mary*, and one *Glory be to the Father*, for the Sovereign Pontiff, holding in their hands the

while a crucifix of brass, or of any other solid substance, which has been blessed by the Father-General of the Order of the Friars Minor Observants, or else by the Father-Provincial, or by any Father-Guardian, subject to the said Father-General. This favor was granted by Pope Clement XIV., Jan. 26, 1773, at the prayer of the Reformed Minorites of the Retreat of S. Bonaventure, in Rome, who keep this decree in their archives.

It is also to be observed that these crucifixes, thus indulgenced, after they have been blessed, cannot be sold, or given away, or lent to any one for the purpose of enabling them to gain the indulgences of the Way of the Cross, as appears from the decrees to this effect of the S. Congr. of Indulgences.

DEVOTIONS WHICH MAY BE USED FOR THE WAY OF THE CROSS.

[*N. B. The pious reader may use any other method according to his devotion.*]

Begin with an act of contrition.

STATION I.

Jesus is condemned to death.

V. Adoramus te, Christe, et benedicimus tibi.
R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore thee, Christ, and bless thee.
R. Because by thy holy cross thou hast redeemed the world.

My Jesus, often have I signed thy death-

warrant by my sins: save me by thy death from that eternal death which I have so often deserved.

Our Father, Hail Mary.

V. Miserere nostri, Domine.	*V.* Have mercy on us, O Lord.
R. Miserere nostri.	*R.* Have mercy on us

Passing on from one station to another, say:

Holy mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

✠

STATION II.

Jesus bears his cross.

V. Adoramus, etc.	*V.* We adore thee, etc.

My Jesus, who by thine own will didst take on thee the most heavy cross I made for thee by my sins, oh, make me feel their heavy weight, and weep for them ever while I live.

Our Father, etc.

V. Miserere, etc.	*V.* Have mercy, etc.

✠

STATION III.

Jesus falls the first time beneath the cross.

V. Adoramus, etc.	*V.* We adore thee, etc.

My Jesus, the heavy burden of my sins is on thee, and bears thee down beneath the cross. I loathe them, I detest them, I call on thee to pardon them: may thy grace aid me never more to commit them.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

✠

STATION IV

Jesus meets his mother.

V. Adoramus, etc. | *V.* We adore thee, etc.

Jesus most suffering! Mary, mother most sorrowful! if, for the past, by my sins I have caused you pain and anguish, yet, by God's assisting grace, it shall be so no more: rather be ye my love henceforth till death.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

✠

STATION V.

Simon of Cyrene helps Jesus to carry the cross.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, blest, thrice blest was he who aided thee to bear the cross. Blest shall I be,

if I, too, aid thee to bear the cross, by patiently bowing my neck to the crosses thou shalt send me during life. My Jesus, give me grace to do so.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

✠

STATION VI.

Jesus and Veronica.

V. Adoramus, etc. | *V.* We adore thee, etc.

My tender Jesus, who didst deign to print thy sacred face upon the cloth with which Veronica dried the sweat from off thy brows! print in my soul deep, I pray thee, the lasting memory of thy bitter pains.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

✠

STATION VII.

Jesus falls again.

Adoramus, etc. | *V.* We adore thee, etc.

often have I sinned, and often by
the ground beneath the cross.

Help me to use the efficacious means of grace, that I may never fall again.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

✠

STATION VIII.

Jesus comforts the women of Jerusalem.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, who didst comfort the pious women of Jerusalem, who wept to see thee bruised and torn, comfort my soul with thy tender pity, for in thy pity lies my trust. May my heart ever answer thine.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

✠

STATION IX.

Again a third time Jesus falls.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, by all the bitter woes thou didst endure, when for the third time the heavy cross bowed thee to the earth, oh! never, I beseech thee, let me fall again into sin. Ah! my Jesus, rather let me die than ever sin again.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

STATION X.

Jesus is stripped of his garments, and given gall to drink.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, stripped of thy garments and drenched with gall, strip me of love for things of earth, and make me loathe all that savors of the world and sin.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

STATION XI.

Jesus nailed to the cross.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, by thine agony when the cruel nails pierced thy tender hands and feet, and fixed them to the cross, oh! make me crucify my flesh with Christian penance.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

STATION XII.

Jesus dies.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, three hours didst thou hang in agony, and then die for me: then let me die before I sin, and, if I live, live for thy love and faithful service.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

STATION XIII.

Jesus is taken from the cross and laid in Mary's bosom.

V. Adoramus, etc. | *V.* We adore thee, etc.

Mary, mother most sorrowful, the sword of grief went through thy soul when thou didst see Jesus lying lifeless in thy bosom: ask for me hatred of sin, because sin slew thy Son, and wounded thine own heart, and then grace to live a Christian life, and save my soul.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

STATION XIV.

Jesus is laid in the tomb.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, beside thy body in the tomb I, too,

would lie dead; and, if I live, live but for thee, so as one day to enjoy with thee in heaven the fruit of thy passion and thy bitter death. Amen.

Our Father, etc.

V. Miserere etc.

OREMUS.

Deus, qui unigeniti Filii tui pretioso sanguine vivificæ crucis vexillum sanctificare voluisti: concede, quæsumus, eos, qui ejusdem sanctæ crucis gaudent honore, tua quoque ubique protectione gaudere. Per eumdem Christum Dominum nostrum. Amen.

V. Have mercy, etc.

LET US PRAY.

God, who by the precious blood of thy only-begotten Son, didst sanctify the standard of the cross! grant, we beseech thee, that we who rejoice in the glory of the same holy cross, may feel everywhere the gladness of thy sovereign protection. Through the same Christ our Lord. Amen.

At the end, the Our Father, *the* Hail Mary, *and the* Glory be to the Father, *may be said for the intention of the Sovereign Pontiff.*

56.

DEVOUT EXERCISE FOR FRIDAY.

This appropriate and pious devotion in memory of the day and hour on which our divine Lord suffered for us having already been introduced into some places, Benedict XIV. was desirous of extending the usage uniformly and forever to the whole Catholic world. Accordingly, on Dec. 13, 1740, in the brief, *Ad Passionis*, he commanded all superiors of churches, in virtue of holy obedience, to

have the bells of their churches rung every Friday at three o'clock in the afternoon, and be granted to all the faithful who should then kneel down and say devoutly the *Our Father* and the *Hail Mary*, each five times, and pray for peace and union among Christian princes, for the extirpation of heresy, for the triumph of the Church, and for the conversion of sinners :

AN INDULGENCE OF ONE HUNDRED DAYS.

57.

ANOTHER DEVOUT EXERCISE FOR FRIDAYS.

The Sovereign Pontiff, Pius VII., by a rescript from the Office of the Secretary of Memorials, April 6, 1816, granted to all the faithful who, on the seven Fridays in Lent, shall use certain devotional exercises collected in a book, published, in Rome, in the year 1816 :

AN INDULGENCE OF THREE HUNDRED DAYS, for each Friday.

A PLENARY INDULGENCE, once on any one of those Fridays, provided that, after confession and communion, they shall pray for holy Mother Church.

AN INDULGENCE OF THREE HUNDRED DAYS to every one who shall practise this devotion, on any other Friday in the year.

A PLENARY INDULGENCE to those who shall have practised it on seven consecutive Fridays, at any time in the year; to be gained on any one of those Fridays, provided that, after confession and communion, they shall pray for holy Mother Church. The above-mentioned book being out of print, and, therefore, not easily procured, the Sovereign Pontiff, Gregory XVI., by a rescript of the S. Congr. of Indulgences, Aug. 4, 1837, confirmed

anew and forever these indulgences, and declared that those of the faithful who cannot read, or who have not the above-mentioned book, may gain these indulgences by going to confession and receiving holy communion on the Fridays prescribed, and visiting a church or public ratory, praying for the intentio·i of the Sovereign Pontiff, nd saying devoutly the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each seven times, before an image or picture of Jesus crucified, in memory of what he suffered for our redemption, from the agony in the garden up to his death.

58.

PRAYERS TO THE MOST HOLY WOUNDS.

Begin by an act of contrition.

Whilst I lie prostrate before thee crucified, most loving Saviour of my soul, my conscience tells me it was I that nailed thee to the cross with these hands of mine, as often as I fell into mortal sin, wearying thee with my monstrous ingratitude. My God, my chief and perfect good, worthy of all my love, because thou hast ever loaded me with blessings: my wretched deeds I cannot now undo, as fain I would; but I loathe and hate them, grieving from the bottom of my heart that I have offended thee, goodness infinite! Now, kneeling at thy feet, I try at least to compassionate thee, to give thee thanks, to ask thee for pardon and for the grace of repentance: wherefore, with heart and lips I say:

TO THE FIRST WOUND IN THE LEFT FOOT.

Holy wound in the left foot of my Jesus! I adore thee. I compassionate thee, my Jesus, for the bitter pain that thou didst suffer. I thank thee for the love with which thou didst labor to overtake me on the way to ruin; for me thou didst bleed, in seeking me amid the thorns and brambles of my sins: I offer to the eternal Father the pain and love of thy most holy humanity, in atonement for my sins, all of which, with deep and bitter sorrow, I detest.

Our Father, Hail Mary, Glory be to the Father.

Holy mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

TO THE SECOND WOUND IN THE RIGHT FOOT.

Holy wound in the right foot of my Jesus! I adore thee. My Jesus, I compassionate thee for the bitter pain which thou didst endure. I thank thee for the love which pierced thee with such cruel anguish, which made thee shed thy blood in punishment for my wanderings, and for the guilty pleasure I have granted to my unbridled passions. I offer to the eternal Father all the pain and love of thy most holy humanity, and I pray thee, give me grace to weep over my wanderings with hot tears, and to abide in the good I have begun, never more swerving from my obedience to the divine commands.

Our Father, Hail Mary, Glory be to the Father.

Holy mother, etc.

TO THE THIRD WOUND IN THE LEFT HAND.

Holy wound in the left hand of my Jesus! I adore thee. My Jesus, I compassionate thee for the bitter pain thou didst endure. I thank thee for having spared me the uplifted rod and the eternal damnation which for my sins I merited. I offer to the eternal Father all the pain and love of thy most holy humanity, and, I pray thee, teach me to profit by my little span of life, and bring forth in it meet fruits of penance, and so disarm thy divine and just anger.

Our Father, Hail Mary, Glory be to the Father.

Holy mother, etc.

TO THE FOURTH WOUND IN THE RIGHT HAND.

Holy wound in the right hand of my Jesus! I adore thee. My Jesus, I compassionate thee for the bitter pains thou didst endure. I thank thee for thy graces lavished on me with such love, in spite of my wretched waywardness. I offer to the eternal Father all the pain and love of thy most holy humanity, and, I pray thee, change my heart and its affections, and make me do all my works in accordance with thy divine good pleasure.

Our Father, Hail Mary, Glory be to the Father.

Holy mother, etc.

TO THE FIFTH WOUND IN THE SACRED SIDE

Holy wound in the side of my Jesus! I adore thee. My Jesus, I compassionate thee in the cruel

insults which thou didst suffer. I thank thee for the love whereby thou didst let them cleave thy breast and heart, that so the last drops of blood and water might issue forth, and my redemption overflow. I offer to the eternal Father this outrage, and the love of thy most holy humanity that into that most loving heart, eager and ready to receive the greatest sinners, my poor soul may enter once for all, and never more depart.

Our Father, Hail Mary, Glory be to the Father.

Holy mother, etc.

TO THE MOST HOLY VIRGIN, MOTHER OF SORROWS.

Virgin Mary, mother of God, martyr of love and sorrow, because of Jesus' pains and woes which thou didst witness: truly didst thou concur in the great work of my redemption, first by thy countless woes, and then by the offering thou didst make to the eternal Father of his and thy only-begotten Son, for a holocaust and victim to appease his wrath for my great sins. I thank thee for that boundless love, impelled by which thou didst bereave thyself of the fruit of thy womb, very God and very man, to save me a sinner: let thy intercession, which is never in vain, be ever with the Father and the Son, that I may steadily amend my evil ways, and never, by fresh faults, crucify anew my loving Saviour; but that, abiding in his grace till death, I may, through

the merits of his sad passion and death upon the cross, obtain eternal life.

Hail Mary, three times.

OREMUS.

Domine Jesu Christe, qui hora sexta pro redemptione mundi crucis patibulum ascendisti, et sanguinem tuum pretiosum in remissionem peccatorum effudisti: te humiliter deprecamur, ut post obitum nostrum paradisi januas nos gaudenter introire concedas.

Interveniat pro nobis, quæsumus Domine Jesu Christe, nunc et in hora mortis nostræ, apud tuam clementiam beata virgo Maria, mater tua, cujus sacratissimam animam in hora tuæ passionis doloris gladius pertransivit. Per te, Jesu Christe, salvator mundi, qui cum Patre et Spiritu Sancto vivis et regnas in sæcula sæculorum. R. Amen.

LET US PRAY.

O Lord Jesus Christ, who, at the sixth hour of the day, didst, for the redemption of the world, mount the gibbet of the cross, and shed thy precious blood for the remission of our sins! we humbly beseech thee to grant us that, after our death, we may joyfully enter the gates of eternal bliss.

Grant, we beseech thee, O Lord Jesus Christ! that, now and at the hour of our death, the blessed Virgin Mary, thy mother, may intercede with thy mercy for us, through whose most holy soul the sword did pass in the hour of thy passion. Through thee, Jesus Christ, Saviour of the world, who, with the Father and the Holy Ghost, livest and reignest, for ever and ever. Amen.

The Sovereign Pontiff Pius VII., by a rescript of the S. Congr. of Indulgences, Sept. 29, 1807, granted to all the faithful who, with at least contrite heart and devotion, shall say these prayers:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, besides the above-mentioned partial indulgence, on the two feasts of the holy cross, May 3 and September 14, to all who shall have said these prayers, at least ten times every month, if, being truly penitent, they sha' go to confession and receive holy communion on these two feasts.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, once a day, to those who, with at least contrite heart and devotion, shall say these prayers from Passion Sunday to Holy Saturday, inclusively.

A PLENARY INDULGENCE, on Easter Sunday, to all those who shall have said these prayers daily, for the time just mentioned, provided that, being truly penitent, they shall go to confession and receive holy communion.

59.

CHAPLET OF THE FIVE WOUNDS.

This chaplet consists of five sets of beads, each set containing five beads. On each one of these beads the *Glory be to the Father* is to be said, in memory of the five wounds of our Lord Jesus Christ. At the end of each set one *Hail Mary* is to be added, in honor of our Lady of Sorrows.

The Sovereign Pontiff, Leo XII., by a decree of the S. Congr. of Indulgences, Dec. 20, 1823, granted to all the faithful who shall say this chaple with at least contrite heart and devotion:

AN INDULGENCE OF ONE YEAR, once a day.

A PLENARY INDULGENCE, on one of the Fridays of March, and on the feasts of the finding and of the exaltation of the holy cross, or on one day during the octaves of these feasts, to all those who shall say this chaplet as directed above, at least ten times in each month, if, being truly penitent, after confession and communion, they shall pray for the intention of his Holiness.

A PLENARY INDULGENCE to all those who shall say this chaplet from Passion Sunday to Holy Saturday inclusively, on the day on which, being truly penitent and having gone to confession, they shall fulfil their Easter duty.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, every day that they shall say it, with at least contrite heart and devotion.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Aug. 11. 1851, not only confirmed these indulgences, but granted, in addition:

A PLENARY INDULGENCE on the feasts of the Nativity, Circumcision, Epiphany, Holy Name of Jesus, Easter Sunday, Ascension, Corpus Christi, Transfiguration of our Lord, or on any one day within their octaves, to all the faithful who shall say devoutly this chaplet, at least ten times a month, provided that, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there for the intention of his Holiness.

To gain these indulgences, the chaplets must be blessed by the Father-General of the Passionists, or by some priest of the same Congregation, appointed for that purpose.

60.

DEVOUT EXERCISE IN MEMORY OF THE AGONY OF OUR LORD JESUS CHRIST.

V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.
Gloria Patri, etc.

V. Incline unto my aid, O God!
R. O Lord! make haste to help me.
Glory be to the Father, etc.

WORDS OF JESUS ON THE CROSS.

FIRST WORD:

Father, forgive them; for they know not what they do.

V. Adoramus te, Christe, et benedicimus tibi.
R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore thee, O Christ, and bless thee.
R. Because by thy holy cross thou hast redeemed the world.

Jesus, my love! who, for love of me, dost hang in agony on the cross, there by thy pains to pay the penalty of my sins, and dost open thy divine mouth to obtain me pardon for them from eternal justice: O Jesus! pity all those faithful souls who now are in their last sad agony, and pity me when I, too, shall be in mine. By the merit of thy most precious blood shed for our salvation, vouchsafe us all such lively sorrow for our sins, as shall make us breathe forth our souls into the bosom of thy boundless mercy.

Glory be to the Father, three times.

Miserere nostri, Domine, miserere nostri.	Have mercy on us, O Lord! have mercy on us.

My God, in thee I believe, in thee I hope, thou art my love. I repent of my sins, because by them I have offended thee.

SECOND WORD:

This day shalt thou be with me in paradise.

V. Adoramus te, etc.	*V.* We adore thee, etc.

Jesus, my love! who, for love of me, dost hang in agony on the cross, and with such readiness and bounty dost meet the good thief's cry of faith, when in thy humiliations he acknowledges thee to be the Son of God, and dost then assure him of paradise prepared for him: oh! pity all faithful souls now in their last agony, and pity me when I, too, shall be in mine. By the merit of thy most precious blood, renew in our souls such firm and steadfast faith as shall never waver at any suggestions of the evil one; that so we also may obtain the blessed prize of paradise.

Glory be to the Father, three times.

Miserere, etc.	Have mercy, etc.

My God, in thee I believe, in thee I hope, thou art my love. I repent of my sins, because by them I have offended thee.

THIRD WORD:

Behold thy mother! Behold thy son!

V. Adoramus, etc. | *V.* We adore thee, etc.

Jesus, my love! who, for love of me, dost hang in agony upon the cross, and unmindful of thine own sorrows, dost leave us thy own most holy mother as a pledge of thy love, that we, through her, may, in our greatest straits, seek thee with confidence: have pity on all faithful souls now in their last agony, and pity me when I, too, shall be in mine. By the inward martyrdom of thy dear mother, quicken in our hearts a firm hope in the infinite merits of thy most precious blood, that so we may escape the sentence of eternal death, which we know we well deserve for our sins.

Glory be to the Father, three times.

Miserere, etc. | Have mercy, etc.

My God, in thee I believe, in thee I hope, thou art my love. I repent of my sins, because by them I have offended thee.

FOURTH WORD:

My God, my God, why hast thou forsaken me?

V. Adoramus, etc. | *V.* We adore thee, etc.

Jesus, my love! who, for love of me, dost hang in agony on the cross, and, heaping woe on woe, besides thy sacred body's pain, dost bear with infinite patience the most afflicting desolation of

spirit, because thou wast forsaken by thine eternal Father; pity all faithful souls now in their last agony, and pity me when I, too, shall be in mine. By the merit of thy most precious blood, grant us all thy grace to suffer with true meekness all the pain and anguish of our agony, that joining our pains with thine, we, too, may in paradise be made partakers of thy glory.

Glory be to the Father, three times.

Miserere, etc. | Have mercy, etc.

My God, in thee I believe, in thee I hope, thou art my love. I repent of my sins, because by them I have offended thee.

FIFTH WORD:

I thirst.

V. Adoramus, etc | *V.* We adore thee, etc.

Jesus, my love! who, for love of me, dost hang in agony on the cross, and who, ever thirsting for insults and for sufferings, dost will yet more and more to suffer, that all men may be saved, thus showing that all the torrent of thy passion is not enough to quench the thirst of thy most loving heart: pity all faithful souls now in their last agony, and pity me when I, too, shall be in mine. By the merit of thy most precious blood, kindle such a fire of charity within us that, with burning

longing, we may thirst ever to be one with thee for all eternity.

Glory be to the Father, three times.

Miserere, etc. | Have mercy, etc.

My God, in thee I believe, in thee I hope, thou art my love. I repent of my sins, because by them I have offended thee.

SIXTH WORD:

It is finished.

V. Adoramus, etc. | *V.* We adore thee, etc.

Jesus, my love! who, for love of me, dost hang in agony upon the cross, and from this pulpit of the truth dost declare the work of our redemption finished,—that work by which, from children of wrath and of eternal woe, we were made sons of God and heirs of heaven: pity all faithful souls now in their last agony, and pity me when I, too, shall be in mine. By the merit of thy most precious blood, detach us wholly from the world and from ourselves, and, at the moment of our agony, grant us grace to offer thee, with all our hearts, the sacrifice of our life in atonement for our sins.

Glory be to the Father, three times.

V. Miserere, etc. | *V.* Have mercy, etc.

My God, I believe in thee, in thee I hope, thou art my love. I repent of my sins, because by them I have offended thee.

SEVENTH WORD:

Father, into thy hands I commend my spirit.

V. Adoramus, etc. | *V.* We adore thee, etc.

Jesus, my love! who, for love of me, dost hang in agony upon the cross, and who, to accomplish the great sacrifice, dost submit to the will of thy eternal Father, commending thy spirit into his hands, and then dost bow thy head and die: pity all faithful souls now in their agony, and pity me when I, too, shall be in mine. By the merit of thy most precious blood, give us in our agony an entire conformity to thy divine will, that, ready to live or die as it shall please thee, we may desire nothing but that thy adorable will may ever find its full accomplishment in us.

Glory be to the Father, three times.

V. Miserere, etc. | *V.* Have mercy, etc.

My God, I believe in thee, in thee I hope, thou art my love. I repent of my sins, because by them I have offended thee.

PRAYER

TO THE HOLY VIRGIN, OUR LADY OF SORROWS.

Mary most holy, mother of sorrows, by that intense martyrdom which thou didst suffer at the foot of the cross, during the three hours of Jesus agony: deign to aid us all, children of thy sor-

rows, in our last agony, that, by thy prayers, we from our bed of death may pass to heaven's holy joys, there to adorn thy crown.

Hail Mary, three times.

Maria mater gratiæ,

Mater misericordiæ,

Tu nos ab hoste protege.
Et mortis hora suscipe.

V. A subitanea et improvisa morte.
R. Libera nos, Domine.
V. Ab insidiis diaboli.
R. Libera nos, Domine.
V. A morte perpetua.

R. Libera nos, Domine.

Mother of mercy, mother of grace,
Mary, help a fallen race.
Shield us when the foe is nigh,
And receive us when we die.
V. From sudden and unprepared death.
R. Deliver us, O Lord!
V. From the snares of the devil.
R. Deliver us, O Lord!
V. From everlasting death.
R. Deliver us, O Lord!

OREMUS.

Deus, qui ad humani generis salutem in dolorosissima Filii tui morte exemplum et subsidium constituisti: concede, quæsumus, ut in extremo mortis nostræ periculo tantæ charitatis effectum con-

LET US PRAY.

God, who for our salvation hast, in the most bitter death of thy Son, made for us both an example and a refuge: grant, we beseech thee, that, in the last peril, at the hour of our death, we may be made worthy

sequi, et ipsius Redemptoris gloriæ consociari mereamur. Per eumdem Christum Dominum nostrum. *R.* Amen.

to experience the effect of his great charity, and to be made partakers of the Redeemer's glory. Through the same Christ our Lord *R.* Amen.

End with the ejaculations:

Jesus, Mary, and Joseph! I give you my heart and my soul.

Jesus, Mary, and Joseph! assist me in my last agony.

Jesus, Mary, and Joseph! may I breathe out my soul in peace with you.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Rites, Aug. 26, 1814, granted to all the faithful, every time that they shall, with at least contrite heart and devotion, perform this devout exercise:

AN INDULGENCE OF THREE HUNDRED DAYS.

61.

DEVOUT COMMEMORATION OF THE THREE HOURS AGONY OF OUR SAVIOUR, JESUS CHRIST.

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, Feb. 14, 1815, granted the following indulgences to all the faithful who shall practise the devotion of the Three Hours' Agony, on Good Friday, beginning it soon after midday, and continuing it for the three hours following, up to that moment in which the memory of our divine Redeemer's death is annually recalled. This pious practice may be performed either in

public or in private, alone or with others, under the direction of a priest or other sacred minister. During the exercise, devotion may be kept alive by using any pious book that is approved, and meditating, according to each one's ability, on the great sufferings which our Saviour endured during those three hours, and on the seven words he uttered on the cross, or, instead of this, by reciting psalms, hymns or prayers:

A PLENARY INDULGENCE to all the faithful who, being truly penitent, after confession and communion, on Holy Thursday, or during Easter-week, shall devoutly pray, for some time, for the intention of his Holiness.

AN INDULGENCE OF TWO HUNDRED DAYS to all who, on every Friday of the year, shall, with devotion, recall the memory of our Saviour's agony, and pray devoutly, for some time, in the manner aforesaid.

A PLENARY INDULGENCE, once a month, to be gained on the last Friday of every month by all those who, having meditated and prayed, as directed above, on the previous Fridays of the month, and, being truly penitent, after confession and communion, shall pray devoutly, for some time, for the intention of his Holiness.

62.

PRAYER.

Deus qui pro redemptione mundi voluisti, etc. (Vide pag. 43.)	O God, who for the redemption of the world etc. (See p. 43.)

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, Aug. 25, 1820, granted to all the faithful, who, with at least contrite heart and devotion,

shall say this prayer, and the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each five times:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, on any one of the last three days of the month, to all those who, having said these prayers, every day for a month, and, being truly penitent, after confession and communion, shall pray devoutly, for some time, for the intention of his Holiness.

63.

PRAYER TO JESUS CRUCIFIED.

En ego, O bone et dulcissime Jesu, ante conspectum tuum genibus me provolvo ac maximo animi ardore te oro atque obtestor ut meum in cor vividos fidei, spei, et charitatis sensus, atque veram peccatorum m e o r u m pœnitentiam, e a q u e emendandi firmissimam voluntatem velis imprimere: dum magno animi affectu et dolore tua quinque vulnera mecum ipse considero, ac mente contemplor, illud præ oculis habens quod jam in ore ponebat suo David propheta de te,

Look down upon me, good and gentle Jesus, while before thy face I humbly kneel, and with burning soul pray and beseech thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; the while I contemplate with great love and tender pity thy five wounds, pondering over them within me, whilst I call to mind the words which David, thy prophet, said of thee, my Jesus: "They pierced my hands and

O bone Jesu: "Foderunt manus meas et pedes meos; dinumeraverunt omnia ossa mea."

my feet; they numbered all my bones." (*Ps.* xxi., 17, 18.)

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, July 31, 1858, following the decrees already issued by his predecessors, confirmed anew the

PLENARY INDULGENCE granted by Clement VIII. and Benedict XIV., and confirmed by Pius VII. and Leo XII., to those who shall say this prayer. He declared, moreover, that those who wish to gain this plenary indulgence, must say this prayer with devotion before an image or picture of our crucified Redeemer; and, being truly penitent, after confession and communion, spend some time in prayer for the intention of his Holiness.

64.

PRAYER OF S. PIUS V.

I.

Lord Jesus Christ, my crucified Saviour, Son of the most blessed Virgin Mary! open thine ear and listen to me, as thou didst listen to thy eternal Father on Mount Thabor.

I believe in God, etc.

II.

Lord Jesus Christ, my crucified Saviour, Son of the most blessed Virgin Mary! open thine eyes and look down upon me, as thou didst look down,

from the tree of the cross, upon thy sorrowing and afflicted mother.

I believe, etc.

III.

Lord Jesus Christ, my crucified Saviour, Son of the most blessed Virgin Mary! open thy sacred lips and speak to me, as thou didst speak to S. John, when thou gavest him as a son to thy beloved mother.

I believe, etc.

IV.

Lord Jesus Christ, my crucified Saviour, Son of the most blessed Virgin Mary! open thine arms and embrace me, as thou didst open them, on the tree of the cross, to embrace the whole human race.

I believe, etc.

V.

Lord Jesus Christ, my crucified Saviour, Son of the most blessed Virgin Mary! open thy heart and accept mine, and graciously hear my prayer, if such be the pleasure of thy most holy will.

I believe, etc.

His Holiness, Pope Pius IX., by an autograph rescript, May 24, 1859, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say

these prayers, with the *Apostles' Creed*, five times, for the intention of the Sovereign Pontiff:

AN INDULGENCE OF SIXTY DAYS.

A PLENARY INDULGENCE, once a month, on any day, to all those who, having said these prayers every day for a month, and, being truly penitent, after confession and communion, shall visit some church or public oratory, and pray there, for some time, for the wants of the Church

65.

INVOCATION OF S. THOMAS AQUINAS TO THE CROSS.

Crux mihi certa salus.	The cross is my sure salvation.
Crux est quam semper adoro.	The cross I ever adore.
Crux Domini mecum.	The cross of my Lord is with me.
Crux mihi refugium.	The cross is my refuge.

His Holiness, Pope Pius IX., by an autograph rescript, June 21, 1874, granted to all the faithful who, with at least contrite heart and devotion, shall say these prayers, drawn up in the form of a cross by the Angelic Doctor, S. Thomas Aquinas:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

66.

VISIT TO THE "SCALA SANTA" (THE SACRED STAIRS).

The *Scala Santa* is one of the most sacred memorials of the passion of our Lord Jesus Christ. It is well

worthy of our reverence and devotion; for, more than once upon its steps our blessed Saviour trod, and consecrated it by his precious blood, in the last hours of his life on earth.

This hallowed relic was brought from Jerusalem to Rome by the empress S. Helena, about the year 326, and deposited near the patriarchal basilica of S. John Lateran; and Sixtus V., afterward, in the year 1589, set it up with great magnificence in front of the famous chapel called the *Sancta Sanctorum*. It has always been, and still is, a devout practice of the faithful, of every rank and condition, to mount it devoutly on their knees. In order to give greater impulse to this devout and useful spiritual exercise, the Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, Sept. 2, 1817, *Quatenus opus sit*, confirming the concessions already made by Popes Leo IV. and Pascal II., granted forever to all those who, with at least contrite heart, shall ascend the *Scala Santa*, on their knees, praying meanwhile and meditating on the passion of our Lord:

AN INDULGENCE OF NINE YEARS for each step.

His Holiness, Pope Pius IX., by a brief, Dec. 19, 1856, granted to all the faithful, every time that, being truly penitent, after confession and communion, they shall, any time between the feast of All-Saints, and the octave of All-Souls, and from the feast of the Nativity of our Lord to the octave of the Epiphany, and during Lent, ascend on their knees the steps placed, on either side, near the *Scala Santa*, praying meanwhile and meditating on the passion of our Lord, each and all the indulgences that could be gained by ascending the *Scala Santa*.

PRECIOUS BLOOD OF JESUS.

—⊙◇⊙—

67.

THE CHAPLET.

V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.
V. Gloria Patri, etc.
R. Sicut erat, etc.

V. Incline unto my aid, O God!
R. O Lord! make haste to help me.
V. Glory be to the Father, etc.
R. As it was in the beginning, etc.

FIRST MYSTERY.

Our most loving Saviour shed his precious blood for us, for the first time, on the eighth day after his birth, when, to fulfil the law of Moses, he was circumcised. While, then, we think on all that Jesus did to satisfy God's justice for our wanderings, let us excite ourselves to true sorrow for them, and promise, with the help of his powerful grace, to be henceforth truly chaste in body and in soul.

Our Father, five times, *Glory be to the Father*, once.

V. Te ergo quæsumus famulis tuis subveni quos pretioso sanguine redemisti.

V. We beseech thee, therefore, help thy servants whom thou hast redeemed with thy precious blood.

SECOND MYSTERY.

Jesus, in the garden of olives, shed his blood for us in such streams that it bathed the earth around. This he did at the vision he then had of the ingratitude with which men would meet his love. Oh! let us, then, repent sincerely for the past, considering how poorly we have met the countless benefits of our Lord, and resolve henceforth to make good use of his graces and holy inspirations.

Our Father, five times, *Glory be to the Father*, once.

V. Te ergo quæsumus, etc. | *V.* We beseech thee, therefore, etc.

THIRD MYSTERY.

Jesus, in his cruel scourging, shed his blood when, from his lacerated skin and wounded flesh, on every side, that precious blood flowed in streams, while our gentle Lord kept offering it to his eternal Father in payment of our impatience and our wantonness. How is it, then, that we do not curb our wrath and self-love? Oh! let us henceforth try to be more patient in our trials, to despise ourselves, and to bear in peace the injuries men do us.

Our Father, five times, *Glory be to the Father*, once.

V. Te ergo quæsumus, etc. | *V.* We beseech thee, therefore, etc.

FOURTH MYSTERY.

The sacred head of Jesus poured forth blood when it was crowned with thorns, all for our pride and evil thoughts. And shall we continue to nourish haughtiness and to foster foul imaginations, and the evil thoughts of our mind? Henceforth let there be ever before our eyes our utter nothingness, our misery, and our weakness, and with generous hearts let us resist the evil suggestions of the devil.

Our Father, five times, *Glory be to the Father*, once.

V. Te ergo quæsumus, etc.	*V.* We beseech thee, therefore, etc.

FIFTH MYSTERY.

Oh, what streams of blood our loving Jesus, laden with the heavy wood of the cross, on the mournful way to Calvary, poured forth from his veins! Then were the very streets and ways of Jerusalem through which he passed, bathed with his precious blood. And all this was done in satisfaction for the scandals and bad examples by which his own creatures had led others astray on the way to ruin. Ah! who can tell whether we, too, are not of this unhappy number? Who knows how many our bad example has thrust down to hell? And have we done nothing to remedy this evil? Alas! let us henceforth endeavor to do all we can to save souls by word

and example, making ourselves to all a pattern of a good and holy life.

Our Father, five times, *Glory be to the Father*, once.

V. Te ergo quæsumus, etc.	*V.* We beseech thee, therefore, etc.

SIXTH MYSTERY.

More and yet more blood flowed from the Redeemer of mankind, in his most barbarous crucifixion; when his veins and arteries were rent and broken, and the saving balm of life eternal, which blotted out all the crimes and enormities of a whole world, flowed in torrents from out his hands and feet. What man is he that still will choose to continue in his sin, renewing thus the cruel crucifixion of the Son of God? Bitterly, bitterly will we weep then for our bad deeds done, and at the feet of God's minister detest them; now will we mend our evil ways, and henceforth begin a truly Christian life, with the thought ever in our hearts of all the blood which our eternal salvation cost the Saviour of men.

Our Father, five times, *Glory be to the Father*, once.

V. Te ergo quæsumus etc.	*V.* We beseech thee, therefore, etc.

SEVENTH MYSTERY.

Last of all, Jesus shed his blood, when he was dead, when the lance opened his sacred side and cleft his loving heart; and with the blood

gushed forth water, to show us how his blood was all poured out, even to the last drop, for our salvation. O infinite goodness of our Redeemer! who will not love thee? What heart will not melt away for very love of thee who hast done all this for our redemption? Our tongues want words to praise thee: wherefore, we invite all creatures upon earth, all the angels and all the saints in paradise, and, most of all, our dearest mother Mary, to bless, to praise, and to hymn thy most precious blood. Yes, glory to the blood of Jesus, now and forever, throughout all ages! Amen.

At this last mystery, say the Our Father, *three times, to make up the number of thirty-three, and the* Glory be to the Father, *once.*

V. Te ergo quæsumus, etc.	*V.* We beseech thee, therefore, etc.

(*Then say the following prayer.*)

PRAYER.

Most precious blood of life eternal, price and ransom of the world, whose saving streams nourish and cleanse our souls, ever pleading man's cause before the throne of heavenly mercy! from the depths of my soul I adore thee: fain would I, were I able, make thee some compensation for the outrages and wrongs thou dost ever suffer from men, thy creatures, and, most of all, from those who, in their rashness, cease not to blaspheme thee. Who will not bless this blood of infinite value? who not burn for love of Jesus,

who shed it all for us? What were I but for this blood which hath redeemed me? Love, assuredly love. O boundless love, which gave to us this saving balm beyond all price, welling from the fount of immeasurable love! Give to all hearts, to all tongues, power to praise, hymn, and thank thee, now and forever, and throughout all eternity! Amen.

V. Redemisti nos, Domine, in sanguine tuo.

R. Et fecisti nos Deo nostro regnum.

V. Thou hast redeemed us, O Lord! in thy blood.

R. And made us a kingdom to our God.

OREMUS.

Omnipotens sempiterne Deus, qui unigenitum Filium tuum mundi Redemptorem constituisti ac ejus sanguine placari voluisti; concede nobis, quæsumus, salutis nostræ pretium ita venerari, atque a præsentis vitæ malis ejus virtute defendi in terris, ut fructu perpetuo lætemur in cœlis. Qui tecum vivit et regnat in unitate, etc.

LET US PRAY.

Almighty and everlasting God, who hast appointed thine only-begotten Son the Saviour of the world, and hast willed to be appeased with his blood: grant us, we beseech thee, so to venerate this price of our salvation, and by its might so to be defended upon earth from the evils of this present life, that in heaven we may rejoice in its everlasting fruit. Who liveth and reigneth with thee in the unity of the Holy Ghost, world without end. Amen.

The Sovereign Pontiff, Pius VII., by a rescript, Oct 18, 1815, granted:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, once a day, to all who shall say, with at least contrite heart and devotion, this chaplet in honor of the precious blood of Jesus Christ.

A PLENARY INDULGENCE, once a month, to all who, having said it every day, for a month, after confession and communion, shall pray for holy Church, etc.

The Sovereign Pontiff, Gregory XVI., by a rescript of the S. Congr. of Indulgences, July 5, 1843, granted these indulgences to all who shall say only the *Our Father* thirty-three times, reflecting, at the same time, on the mysteries proposed for consideration in the chaplet.

It is, moreover, stated, in the same rescript, that persons incapable of meditating may gain the indulgences by merely saying the *Our Father* thirty-three times.

68.

PRAYER.

Most precious blood of life eternal, etc. (See page 139.)

The Sovereign Pontiff, Pius VII., by a rescript, Oct. 18, 1815, granted:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to all the faithful who shall say this prayer with at least contrite heart and devotion.

69.

DEVOUT ASPIRATIONS.

Glory be to Jesus!
Who in bitter pains
Poured for me the life-blood
From his sacred veins.

Grace and life eternal
In that blood I find:
Blessed be his compassion,
Infinitely kind!

Blessed through endless ages
Be the precious stream,
Which from endless torment
Doth the world redeem.

There the fainting spirit
Drinks of life her fill;
There, as in a fountain,
Laves herself at will.

O the blood of Christ!
It soothes the Father's ire,
Opes the gate of heaven,
Quells eternal fire.

Abel's blood for vengeance
Pleaded to the skies;
But the blood of Jesus
For our pardon cries.

Oft as it is sprinkled
On our guilty hearts,
Satan in confusion,
Terror-struck, departs.

Oft as earth exulting
Wafts its praise on high,
Hell with terror trembles,
Heaven is filled with joy.

Lift ye, then, your voices,
Swell the mighty flood;
Louder still and louder,
Praise the precious blood!

The Sovereign Pontiff, Pius VII., by a rescript, Oct. 18, 1815, granted:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to whoever shall say these aspirations with at least contrite heart and devotion.

70.

SEVEN OFFERINGS.

I. Eternal Father! I offer thee the merit of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for my dear mother, the holy Church, that she may enlarge her borders and be magnified in all the nations of the earth; for the safety and well-being of her visible head, the Sovereign Roman Pontiff; for the cardinals, bishops and pastors of souls, and for all the ministers of thy sanctuary.

Then say the Glory be to the Father, *and this ejaculation,* Blessing and thanksgiving be to Jesus, who with his blood hath saved us.

II. Eternal Father! I offer thee the merit of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for peace and union among all Catholic kings and princes, for the humiliation of the enemies of our holy faith, and for the welfare of all Christian people.

Glory be to the Father, *and,* Blessing and thanksgiving, *etc.*

III. Eternal Father! I offer thee the merit of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for the repentance of unbelievers, for the uprooting of heresy, and for the conversion of sinners.

Glory be to the Father, *and,* Blessing and thanksgiving, *etc.*

IV. Eternal Father! I offer thee the merit of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for all my kindred, friends, and enemies; for the poor, the sick, and wretched, and for all for whom thou, my God, knowest that I ought to pray, or wouldst have me pray.

Glory be to the Father, *and,* Blessing and thanksgiving, *etc.*

V. Eternal Father! I offer thee the merit of the precious blood of Jesus, thy well-beloved Son,

my Saviour and my God, for all who, this day, are passing to the other life; that thou wouldst save them from the pains of hell, and admit them quickly to the possession of thy glory.

Glory be to the Father, *and*, Blessing and thanksgiving, *etc.*

VI. Eternal Father! I offer thee the merit of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for all those who love this great treasure, for those who join with me in adoring it and honoring it, and who strive to spread devotion to it.

Glory be to the Father, *and*, Blessing and thanksgiving, *etc.*

VII. Eternal Father! I offer thee the merit of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for all my wants, spiritual and temporal, in aid of the holy souls in purgatory, and chiefly for those who most loved this blood, the price of our redemption, and who were most devout to the sorrows and pains of most holy Mary, our dear mother.

Glory be to the Father, *and*, Blessing and thanksgiving, *etc.*

Glory be to the blood of Jesus, now and forever, and throughout all ages. Amen.

The Sovereign Pontiff, Pius VII., by a rescript, Sept. 22, 1817, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall

make these offerings, and say the *Glory be to the Father* seven times, with the intention of making thereby compensation for all the outrages which are done to the precious blood of Jesus, which is the price and ransom of our souls:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all who shall say them for a month, on any day, when, after confession and communion, they shall pray for the intention of the Sovereign Pontiff.

71.

EJACULATION.

Eternal Father! I offer thee the precious blood of Jesus, in satisfaction for my sins, and for the wants of holy Church.

The Sovereign Pontiff, Pius VII., by a rescript, Sept. 22, 1817, granted:

AN INDULGENCE OF ONE HUNDRED DAYS to all the faithful, every time they shall say this ejaculation, with at least contrite heart and devotion.

72.

INVOCATIONS AND PRAYERS.

O Father! O Son! O Holy Ghost!
O most holy Trinity! O Jesus! O Mary!
Blessed angels, and all ye saints of heaven! obtain for me these graces which I ask through the most precious blood of Jesus Christ:

1. To do always the will of God.
2. To be always united with God.

3. To think only of God.
4. To love only God.
5. To do everything for God.
6. To seek only the glory of God.
7. To become a saint solely for God.
8. To know well my nothingness.
9. To know always more and more the will of God.
10 (*Here ask for some particular grace which you may desire to obtain.*)

Mary most holy! offer to the eternal Father the most precious blood of Jesus Christ for my soul, for the holy souls in purgatory, for the wants of holy Church, for the conversion of sinners, and for the whole world.

Then say the Glory be to the Father *three times, in honor of the most precious blood of Jesus Christ, the* Hail Mary *once, to Mary, Mother of Sorrows, and once the* Requiem æternam, *for the souls in purgatory.*

The Sovereign Pontiff, Leo XII., by a decree of the S. Congr. of Indulgences, March 3, 1827, granted to all who shall say these invocations and prayers with at least contrite heart and devotion, and shall pray, for some time, for the intention of the Sovereign Pontiff:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, on one of the last three days of the month, to those who, having recited them every day, for a month, and being truly penitent, after confession and communion, shall visit some church or public oratory and pray there, for some time, for the intention of his Holiness.

73.

AN OFFERING.

Eternal Father! we offer thee the most precious blood of Jesus, shed for us with such great love and bitter pain from the wound in his right hand; and, through its merits and its might, we entreat thy divine majesty to grant us thy holy benediction, that, by its power, we may be defended against all our enemies and freed from every ill; whilst we say,

Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti, descendat super nos, et maneat semper. Amen.	May the blessing of God almighty, Father, and Son, and Holy Ghost, descend upon us, and remain forever. Amen.

Our Father, Hail Mary, Glory be to the Father.

The Sovereign Pontiff, Leo XII., by a rescript, Oct. 25 1823, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this offering, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, to the most holy Trinity, in thanksgiving for blessings received:

AN INDULGENCE OF ONE HUNDRED DAYS.

A PLENARY INDULGENCE to those who shall have said it daily, for a month, on any day, when, after confession and communion, they shall pray for the intention of the Sovereign Pontiff.

74.

THREE OFFERINGS.

I. Eternal Father! in union with the most holy and immaculate Virgin, and in union with all the blessed in heaven, and all thine elect upon earth, I offer thee the most precious blood of Jesus Christ, in thanksgiving for the gifts and privileges with which thou didst enrich Mary, thy most obedient daughter, chiefly in her immaculate conception. Furthermore, I offer thee this precious blood for the conversion of poor sinners, for the spread and triumph of holy Church, for the safety and welfare of the Sovereign Pontiff, and for his intentions.

Glory be to the Father, etc.

II. Eternal and incarnate Word! in union with the most holy and immaculate Mary, and in union with all the blessed in heaven, and all the elect on earth, I offer thee thine own most precious blood, in thanksgiving for all the gifts and privileges with which thou didst enrich Mary, thy most loving mother, chiefly in her immaculate conception. I offer thee, also, this precious blood for the conversion of poor sinners, for the spread and triumph of holy Church, for the safety and welfare of the Sovereign Pontiff, and for his intentions.

Glory be to the Father, etc.

III. Holy and eternal Spirit! in union with the most holy and immaculate Mary, and in union with all the blessed in heaven, and all the elect on earth, I offer thee the precious blood of Jesus, in thanksgiving for the gifts and privileges with which thou didst enrich Mary, thy most faithful spouse, chiefly in her immaculate conception. I offer thee, too, this precious blood for the conversion of poor sinners, for the spread and triumph of holy Church, for the safety and welfare of the Sovereign Pontiff, and for his intentions.

Glory be to the Father, etc.

PRAYER TO THE MOST HOLY VIRGIN.

Mother of God, immaculate and most holy Virgin Mary! by the love which thou bearest to thy God, and by the gratitude which thou hast toward him for the manifold graces and favors with which thou wast enriched by him, and chiefly for the singular privilege granted to thee in thy immaculate conception, and by the infinite merits of Jesus Christ, thy divine Son, our Lord, we pray thee and conjure thee, obtain for us most perfect and constant devotion toward thyself, and full trust that, through thy most mighty intercession, we shall receive all the graces which we ask. Certain henceforth of obtaining them from thy boundless goodness, with hearts overflowing with joy and thankfulness, we venerate thee, repeating the salutation with which the holy archangel Gabriel addressed thee,

Hail Mary, etc.

His Holiness, Pope Pius IX., by an autograph rescript, June 18, 1854, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these three offerings to the most holy Trinity:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE to all who shall say them every day for a month, on the day when, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there devoutly, for some time, for the intention of his Holiness.

75.

MONTH CONSECRATED TO THE PRECIOUS BLOOD OF JESUS CHRIST.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, June 4, 1850, granted to all the faithful:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, every day they shall be present at the exercises of the month consecrated to the divine blood, no matter upon what day the month be commenced, in any public church or oratory with due authorization, provided they be present, with at least contrite heart and devotion.

A PLENARY INDULGENCE, once during the month, or on one of the next seven days, to all who shall be present at these exercises, at least ten times in the month, if, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

To those who shall practise this pious devotion in private, at any time of the year, with special practices,

devout prayers, or any acts of virtue, and with at least contrite heart and devotion, he grants:

AN INDULGENCE OF THREE HUNDRED DAYS, every day.

A PLENARY INDULGENCE to those who, having practised it for a month, shall, on the last day of the month, or on one of the next seven days, being truly penitent, after confession and communion, visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

76.

FEAST OF THE MOST PRECIOUS BLOOD.

His Holiness, Pope Pius IX., by a decree, June 4, 1850, granted to all the faithful:

A PLENARY INDULGENCE, as well on the first Sunday of July (the day appointed for the feast of the Precious Blood), as on the Friday after the fourth Sunday in Lent (when the Church says the Office of the Precious Blood), beginning from the first vespers of these days, provided that, being truly penitent, after confession and communion, they shall visit the church of the Archconfraternity of the Precious Blood, or any other church or public oratory, in which the confraternity has been canonically established, or any other church of the Missionaries of the Most Precious Blood, praying, for some time, for the intention of his Holiness.

SACRED HEART OF JESUS.

77.

VISIT TO A PICTURE OF THE SACRED HEART.

To increase devotion to the sacred heart of Jesus, ever more and more, the Sovereign Pontiff, Pius VI., by a rescript, Jan. 2, 1799, granted:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, to all the faithful, as often as, with at least contrite heart and devotion, they shall visit a picture of the sacred heart of Jesus exposed for public veneration at any church, oratory or altar, and pray there, for some time, for the intention of his Holiness.

78.

AN OFFERING.

My loving Jesus! I (N. N.) give thee my heart, and I consecrate myself wholly to thee, out of the grateful love I bear thee, and as a reparation for all my unfaithfulness; and with thy aid I purpose never to sin again.

The Sovereign Pontiff, Pius VI., by a rescript, June 9, 1807, from the Office of the Secretary of Memorials, granted to all the faithful who, for a month, with at least contrite heart and devotion, shall say this offering before a picture of the sacred heart of Jesus:

A PLENARY INDULGENCE, once a month, on any day, provided that, being truly penitent, after confession and communion, they shall pray devoutly for the welfare of holy Mother Church, and for the intention of his Holiness.

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to all who shall, with at least contrite heart and devotion, make this offering before a picture of the sacred heart.

79.

PRAYER.

Verbum caro factum est, et habitavit in nobis.	The Word was made flesh, and dwelt amongst us.

Eternal Word, made man for love of us! humbly prostrate at thy feet, we adore thee with our soul's deepest veneration; and to repair our ingratitude for the great boon of thy incarnation, we join our hearts with the hearts of all who love thee, and we offer to thee with them our most humble and loving thanksgiving. Filled with the thought of the exceeding great humility, goodness, and tenderness which we behold in thy divine heart, we pray thee to give us thy grace, that we may imitate these virtues, so dear to thee.

Our Father, Hail Mary, Glory be to the Father.

Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est.	He was crucified also for us, suffered under Pontius Pilate, and was buried.

Jesus, loving Saviour! humbly prostrate at thy feet, we adore thee with our soul's deepest veneration; and to give thee proof of our real sorrow for our want of feeling for all those outrages and woes which thy loving heart made thee suffer for our salvation, in thy sorrowful passion and most bitter death, we join our hearts with the hearts of all who love thee, to thank thee with our whole soul. We marvel at the boundless patience and the generosity of thy sacred heart; and we pray thee to fill our hearts with the spirit of Christian penance, that thereby we may courageously embrace suffering, and make thy cross our greatest comfort and our glory.

Our Father, Hail Mary, Glory be to the Father.

Panem de cœlo præstitisti eis.	Thou didst give them bread from heaven to eat.
Omne delectamentum in se habentem.	In whose taste was every heavenly sweetness.

Jesus, full of love for us! humbly prostrate at thy feet, we adore thee with our soul's deepest veneration; and in reparation for the outrages which thy sacred heart daily receives in the most holy sacrament of the altar, we unite ourselves with the hearts of all who love thee, and give thee tenderest thanks. We love, too, in that sacred heart of thine, the incomprehensible fire of thy love for thy eternal Father; and we pray thee to

inflame our hearts with burning charity toward thee and toward our neighbors.

Our Father, Hail Mary, Glory be to the Father.

Lastly, O most loving Jesus! we pray thee by the sweetness of thy sacred heart, convert sinners, console the suffering, help the dying, succor the souls in purgatory. Make our hearts one with thine in the bonds of true peace and charity, save us from a sudden and unprovided death, and grant us a death holy and peaceful. Amen.

Cor Jesu flagrans amore nostri,
Inflamma cor nostrum amore tui.

Heart of Jesus burning with love for us,
Set our hearts on fire with love of thee.

OREMUS.

Concede, quæsumus, omnipotens Deus, ut qui in sanctissimo dilecti Filii tui corde gloriantes, præcipua in nos charitatis ejus beneficia recolimus, eorum pariter et actu delectemur et fructu. Per eumdem Christum, etc.

LET US PRAY.

Grant, we beseech thee, almighty God, that we who glory in the most sacred heart of thy well-beloved Son, and renew in our hearts the remembrance of the great benefits of his heavenly charity toward us, may rejoice in their operation and fruit within our souls. Through the same Christ our Lord, etc.

Divine heart of my Jesus! I adore thee with all the powers of my soul; I consecrate them to

thee forever, with my thoughts, my words, my works, and my whole self. I purpose to offer to thee, as far as I can, acts of adoration, love and glory, like unto those which thou offerest to thy eternal Father. Be thou, I beseech thee, the repairer of my transgressions, the protector of my life, my refuge and asylum in the hour of my death. By thy sighs, and by that sea of bitterness in which thou wast plunged for me throughout thy whole mortal life, grant me true contrition for my sins, contempt of earthly things, a burning desire of eternal glory, trust in thy boundless merits, and final perseverance in thy grace.

Heart of Jesus, all love! I offer thee these humble prayers for myself and for all who unite with me in spirit to adore thee; vouchsafe out of thy great goodness to hear and answer them, chiefly for that one among us who first shall end his mortal life. Sweet heart of Jesus! pour into his heart in his death-agony thine inward consolations; take him within thy sacred wounds; cleanse him from all stains in that furnace of love, that so thou mayest soon open to him the gates of thy eternal glory, there to intercede with thee for all those who tarry yet in this land of exile.

Holiest heart of my most loving Jesus! for myself, a wretched sinner, and for all who unite with me in adoring thee, I purpose to renew and offer to thee these acts of adoration and these prayers, at every moment, and to the last instant of my life. I recommend to thee, my Jesus,

holy Church, thy well-beloved spouse, and our true mother; the souls who are following the path of justice, poor sinners, the afflicted, the dying, all men on the whole face of the earth. Let not thy blood be shed in vain for them; and vouchsafe, lastly, to apply it to the relief of the souls in purgatory, and, above all, to those who in life were wont to adore thee devoutly.

Most loving heart of Mary, which, amongst the hearts of all God's creatures, art at once the purest and the most inflamed with love for Jesus, and the most compassionate toward us, poor sinners! obtain for us from the heart of Jesus, our Redeemer, all the graces which we ask of thee. Mother of mercies, one throb, a single beat of thy burning heart, offered by thee to the heart of Jesus, has power to console us to the full. Grant us then this favor; and then the heart of Jesus, through the filial love he had for thee, and will ever have, will not fail to hear and answer our request. Amen.

The Sovereign Pontiff, Pius VII., by a rescript, Feb. 12, 1808, granted:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to all the faithful who shall say these prayers, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each three times.

A PLENARY INDULGENCE, once a month, to all who shall have said them daily, as directed above, for a month, on any day, when, being truly penitent, after confession and communion, they shall pray to God for the wants of the Church.

These indulgences, plenary and partial, were confirmed forever by his Holiness, Pope Pius IX., in an audience, June 18, 1876.

80.

THE LITTLE CHAPLET.

Deus in adjutorium, etc. | Incline unto mine aid, etc.

I. Most loving Jesus! my heart leaps for joy in thinking on thy loving sacred heart, all tenderness and sweetness for sinful man; and, with trust unbounded, it never doubts thy ready welcome. Ah me! my sins! how many and how great! With Peter and Magdalen, in tears, I bewail and abhor them, because they are an offence to thee, my sole and chief good. Grant me, O grant me pardon for them all! O may I die, I beseech thee, by thy loving heart, may I die rather than offend thee, and may I live only to correspond to thy love!

Say the *Our Father* once, the *Glory be to the Father* five times: and then:

O sweetest heart of Jesus! I implore
That I may ever love thee more and more.

II. My Jesus! I bless thy most humble heart; and I give thanks to thee, who, in making it my model, not only dost urge me, with much pressing to imitate it, but, at the cost of so many humiliations, dost thyself stoop to point me out the path, and smooth for me the way to follow thee.

Foolish and ungrateful that I am, how have I wandered far away from thee! Mercy, my Jesus, mercy! Away, hateful pride and love of worldly honor! With lowly heart I wish to follow thee, my Jesus, through humiliations and the cross, and thus to gain peace and salvation. Only be thou at hand to strengthen me, and I will ever bless thy sacred heart.

Our Father once, *Glory be to the Father* five times.

O sweetest heart of Jesus, *etc.*

III. My Jesus! I marvel at thy most patient heart, and I thank thee for all those wondrous examples of unwearied patience which thou didst leave me to guide me on my way. It grieves me that I have still to reproach myself with my extravagant delicacy, shrinking from the slightest pain. O pour, then, into my heart, dear Jesus, eager and enduring love of suffering and of the cross, of mortification and of penance, that, following thee to Calvary, I may with thee attain to glory, and to the joys of paradise!

Our Father once, *Glory be to the Father* five times.

O sweetest heart of Jesus, *etc.*

IV. Dear Jesus! at the sight of thy most gentle heart, I shudder to see how unlike mine is to thine, since at a shadow, at a look, at a word of opposition, I fret and grieve. O, then, pardon my excesses, and give me grace that, in every contradiction, I may follow the example of thy

unchangeable meekness, and so enjoy an everlasting holy peace.

Our Father once, *Glory be to the Father* five times.

O sweetest heart of Jesus, *etc.*

V. Sing praise to Jesus for his most generous heart, the conqueror of death and hell; yet never wilt thou reach its due with all thy praise. More than ever am I confounded, looking upon my coward heart, which, through human respect, dreads even a passing word. Courage, my soul! it shall be so with thee no more. My Jesus, I pray thee for such strength that, fighting and conquering on earth, I may one day rejoice triumphantly with thee in heaven.

Our Father once, *Glory be to the Father* five times.

O sweetest heart of Jesus, *etc*

Let us turn to Mary, consecrating ourselves to her more and more, and, trusting in her maternal heart, let us say to her:

By the precious gifts of thy sweetest heart, obtain for me, great mother of my God, and my mother Mary, a true and lasting devotion to the sacred heart of Jesus, thy well-beloved Son, that, united in every thought and affection with that heart, I may fulfil all the duties of my state of life with ready heart, serving my Jesus ever more, but especially on this day.

V. Cor Jesu flagrans amore nostri.

R. Inflamma cor nostrum amore tui.

OREMUS.

Illo nos igne, quæsumus, Domine, Spiritus Sanctus inflammet, quem Dominus noster Jesus Christus e penetralibus cordis sui misit in terram et voluit vehementur accendi. Qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus per omnia sæcula sæculorum. Amen.

V. Heart of Jesus burning with love for us.

R. Inflame our hearts with love of thee.

LET US PRAY.

Lord, we beseech thee, let thy Holy Spirit kindle in our hearts that fire of charity which our Lord Jesus Christ, thy Son, sent forth from his inmost heart upon this earth, and willed that it should burn with vehemence. Who liveth and reigneth with thee, in the unity of the same Holy Spirit, God, forever and ever. Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, March 20, 1815, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this chaplet:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all those who, having said it, at least once a day, for a month, shall, on any day, being truly penitent, after confession and communion, pray devoutly, for some time, for the intention of his Holiness.

81.

NOVENA

IN HONOR OF THE S. HEART OF JESUS.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, Jan. 13, 1818, granted to all the faithful who, at any time during the year, shall, with at least contrite heart and devotion, make the novena in honor of the sacred heart of Jesus, composed by Father Borgo of the Society of Jesus, or any other they may prefer:

AN INDULGENCE OF THREE HUNDRED DAYS, every day.

A PLENARY INDULGENCE on the day immediately after the novena, or during the octave, provided that, being truly penitent, after confession and communion, they shall pray devoutly for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

82.

FEAST OF THE SACRED HEART.

The Sovereign Pontiff, Pius VII., by a rescript from the Office of the Secretary of Memorials, July 7, 1815, granted:

A PLENARY INDULGENCE to all the faithful who, being truly penitent, after confession and communion, shall visit any church public or oratory in which the feast of the S. Heart is celebrated, and pray there for the intention of the Sovereign Pontiff.

He granted also permission to transfer the feast, with leave of the Ordinaries of the respective places, to any other day in the year.

83.

THE MONTH OF JUNE.

His Holiness, Pope Pius IX., by a decree of the S Congr. of Indulgences, May 8, 1873, granted to all the faithful who, during the month of June, either in public or in private, shall, with at least contrite heart, say some special prayers, or perform some pious acts in honor of the most sacred heart of Jesus:

AN INDULGENCE OF SEVEN YEARS, once a day.

A PLENARY INDULGENCE, on any one day of the month, provided that, being truly penitent, after confession and communion, they shall visit some church or public oratory, and pray there devoutly, for some time, for the intention of his Holiness.

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

84.

EJACULATION.

May the sacred heart of Jesus be loved everywhere!

His Holiness, Pope Pius IX., by an autograph rescript, Sept. 23, 1860, granted to all the faithful who, with at least contrite heart and devotion, shall say this ejaculation:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day

85.

EJACULATION.

Jesu mitis et humilis corde, fac cor meum sicut cor tuum.	Jesus, meek and humble of heart, make my heart like unto thine.

His Holiness, Pope Pius IX., by an autograph rescript, June 25, 1868, granted to all the faithful who, with at least contrite heart and devotion, shall say this ejaculation:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

86.

EJACULATION.

Laudatum, adoratum, amatum, cum grati animi affectu sit eucharisticum cor Jesu singulis temporis momentis in omnibus orbis tabernaculis usque ad consummationem sæculorum. Amen.	May the heart of Jesus in the most blessed sacrament be praised, adored and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

His Holiness, Pope Pius IX., by an autograph rescript, Feb. 29, 1868, granted to all the faithful who, with at least contrite heart and devotion, shall say this ejaculation:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

87.

EJACULATION.

O sweetest heart of Jesus! I implore
That I may ever love thee more and more.

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, Nov. 26, 1876, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this ejaculation:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all who have the pious custom of saying it daily, on any day, when, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there devoutly, for some time, for the intention of his Holiness.

THE MOST BLESSED VIRGIN MARY.

88.

THE OFFICE.

The Sovereign Pontiff, S. Pius V., by the bull, *Quod a nobis*, July 9, 1568, granted to all the faithful who are bound to say the office of the blessed Virgin Mary, on the days prescribed in the rubric of the Roman Breviary, provided they say it with devotion:

AN INDULGENCE OF ONE HUNDRED DAYS.

The same Pontiff, by the bull, *Superni omnipotentis Dei*, April 5, 1571, granted to all who shall say this office through devotion:

AN INDULGENCE OF FIFTY DAYS.

To those who shall say with devotion any of the prayers contained in the same office:

AN INDULGENCE OF FIFTEEN DAYS.

89.

THE CHAPLET OF S. BRIDGET.

The Chaplet called after S. Bridget, because she first conceived of it and spread its use, is said in honor of Mary most holy, to commemorate the sixty-three years which, as it is said, she lived upon this earth. It consists of six divisions, in each of which are said the *Our Father*,

once, the *Hail Mary*, ten times, and the *Apostles' Creed*, once. After these six divisions, another *Our Father* is added to make up the number of her seven dolors or seven joys; and the *Hail Mary* is said three times to make up the number of her sixty-three years.

The Sovereign Pontiff, Leo X., by a bull, July 10, 1515, granted:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to all who, either alone or in company with others, shall say this chaplet with devotion.

AN INDULGENCE OF ONE HUNDRED DAYS, for every *Our Father*, every *Hail Mary*, and every *I believe in God.*

The Sovereign Pontiff, Clement XI., by the bull, *De salute gregis Dominici*, Sept. 22, 1714, granted:

A PLENARY INDULGENCE to those who shall say this chaplet (which must comprise at least five decades), every day for an entire year, on any one day when, being truly penitent, they shall go to confession and communion, and pray for holy Church, etc.

The Sovereign Pontiff, Benedict XIV., by a brief, Jan. 15, 1743, confirming the above indulgences, granted moreover:

A PLENARY INDULGENCE to those who, being accustomed to say the above chaplet of five decades, at least once a week, being truly penitent, after confession and communion on the feast of S. Bridget (Oct. 8), shall visit their parish church or any other church, and there pray, as directed above.

A PLENARY INDULGENCE, at the hour of death, to those who, having been accustomed to say this chaplet, at least once a week, shall recommend their own soul devoutly to God, after confession and communion, or at least shall

invoke the name of Jesus with contrite heart, if unable to do so with their lips.

A PLENARY INDULGENCE to those who, having been accustomed to say this chaplet every day for a month, on any one day of the same month, when, after confession and communion, they shall visit a church and pray there, as directed above.

AN INDULGENCE OF FORTY DAYS to all who carry this chaplet about them, if, at the tolling of the bell, they shall kneel down and pray for the soul in its agony.

AN INDULGENCE OF TWENTY DAYS to those who carry this chaplet about them, and, being sorry for their sins, shall make the examination of their conscience and say the *Our Father* and the *Hail Mary*, each three times.

AN INDULGENCE OF ONE HUNDRED DAYS to those who carry this chaplet about them, whenever they shall hear mass or a sermon, or accompany the most holy viaticum, or bring any sinner to the way of salvation, or do any other good work in honor of our Lord Jesus Christ, of the blessed Virgin, or of S Bridget, and shall say the *Our Father* and the *Hail Mary*, each three times All these indulgences are applicable to the souls in purgatory.

It is requisite, in order to gain these indulgences, that the chaplet should be blessed by the superiors of the monastic houses or other priests of the Order of S. Saviour, sometimes called the Order of S. Bridget, deputed for this purpose; and, after they have been blessed, they cannot be sold or lent for the purpose of communicating the indulgences to others, according to the express command of the said Pope Clement XI., in the bull above named, and according to the general decrees of the S. Congr. of Indulgences.

90.

THE ROSARY.

S. Dominic, the founder of the Order of Friars Preachers, in order to stem the flood of the Albigensian heresy, which was spreading far and wide, but especially in France, in obedience to a revelation received from the blessed Virgin, to whom he had recourse for this purpose, instituted, about the year 1206, and spread with great success the devotion of the holy rosary, which, for many centuries, has produced the most marvellous results in the Christian world. In order to animate all the faithful to have recourse often to the blessed Virgin by making use of this devotion, Benedict XIII., by the brief, *Sanctissimus*, Apr. 13, 1726, granted to all the faithful who, with devotion and at least contrite heart, shall say either the whole rosary of fifteen decades, or a third part of it, that is, five decades :

AN INDULGENCE OF ONE HUNDRED DAYS for every *Our Father* and every *Hail Mary*.

A PLENARY INDULGENCE, once a year, to those who having said the fifteen decades, or, at least, five decades, every day for a year, on any day when, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

The Sovereign Pontiff, Pius VII., by a brief, Feb. 16, 1808, granted to all the faithful who shall say the rosary devoutly, at the time assigned them :

A PLENARY INDULGENCE, once a year, on any day when, being truly penitent, after confession and communion, they shall pray for the triumph of the Church, etc.

His Holiness, Pope Pius IX., by a decree of the S. Congr.

of Indulgences, May 12, 1851, confirmed these indulgences, and granted, besides, to all the faithful who, with at least contrite heart and devotion, shall say a third part of the rosary in company with others, either at home or in the church, in public or in private oratories:

AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES, once a day.

A PLENARY INDULGENCE, on the last Sunday in every month, to all who are in the habit of saying with others, at least three times a week, the third part of the rosary, provided that, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

To gain these indulgences, it is requisite that the rosaries should be blessed by religious of the Order of Friars Preachers, and that, whilst the prayers are being said, meditation be made on the mysteries of the birth, passion, death, resurrection, etc., of our Lord Jesus Christ, according to the decree of the S. Congr. of Indulgences, Aug. 12, 1726, approved by Benedict XIII. This pope declared, moreover, in his constitution, *Pretiosus*, May 26, 1727, § 4, that those who cannot meditate may gain the indulgence by merely saying the rosary devoutly.

91.

THE MYSTERIES ON WHICH WE ARE TO MEDITATE WHILE WE SAY THE ROSARY.

The joyful mysteries.

In the first joyful mystery we consider how the archangel Gabriel announced to most holy

Mary that she was to conceive and bring forth our Lord Jesus Christ.

Our Father *once,* Hail Mary *ten times, and* Glory be to the Father, *once:*

The same prayers are to be said in each mystery.

In the second joyful mystery we consider how, when Mary heard that Elizabeth was pregnant, she went to her house, and stayed with her for three months.

In the third joyful mystery we consider how, when the time of Mary's delivery was come, she brought forth, in the city of Bethlehem, our Saviour Jesus Christ at midnight, and laid him in a manger between two brute beasts.

In the fourth joyful mystery we consider how most holy Mary, on the day of her purification, presented Christ our Lord in the temple, and placed him in the arms of the holy old man, Simeon.

In the fifth joyful mystery we consider how the Virgin Mary lost her Son, sought for him for three days, and at the end of the third day found him in the temple amid the doctors, disputing with them, being twelve years old.

The sorrowful mysteries.

In the first sorrowful mystery we consider how our Lord Jesus Christ prayed in the garden of Olivet, and sweated blood.

In the second sorrowful mystery we consider how our Lord Jesus Christ was cruelly scourged

in Pilate's house, and had countless blows laid upon him.

In the third sorrowful mystery we consider how our Lord Jesus Christ was crowned with sharp thorns.

In the fourth sorrowful mystery we consider how Jesus was condemned to die, and, for his greater ignominy and pain, had laid upon his shoulders the heavy tree of the cross.

In the fifth sorrowful mystery we consider how, when Jesus came to Calvary, he was stripped of his garments and nailed with sharp nails to the cross, whereon he died before his sorrowing mother's eyes.

The glorious mysteries.

In the first glorious mystery we consider how Jesus Christ, our Lord, rose glorious the third day after his death and passion, triumphant over death, and never more to die.

In the second glorious mystery we consider how Jesus Christ, the fortieth day from his resurrection, ascended into heaven with great pomp and triumph, in the presence of his most holy mother and of his disciples.

In the third glorious mystery we consider how Jesus Christ sat on the right hand of the Father, and thence did send the Holy Ghost into the chamber where were assembled the apostles with the most holy Virgin.

In the fourth glorious mystery we consider how, twelve years after our Lord Jesus rose from

the dead, his mother herself passed from this mortal life, and was carried into heaven by the angels.

In the fifth glorious mystery we consider how, in heaven, Mary was crowned by her Son: in this mystery we also meditate on the glory of all the saints.

The rosary may end with the

LITANY OF THE BLESSED VIRGIN,

Commonly called the Litany of Loretto.

Kyrie eleison.	Lord have mercy.
Christe eleison.	Christ have mercy.
Kyrie eleison.	Lord have mercy.
Christe audi nos.	Christ, hear us.
Christe exaudi nos.	Christ, graciously hear us,
Pater de cœlis Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili Redemptor mundi Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte Deus, miserere nobis,	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria,	Holy Mary,
Sancta Dei genitrix,	Holy mother of God,
Sancta virgo virginum,	Holy virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,

Ora pro nobis. — Pray for us.

Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Saviour,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honor,
Vas insigne devotionis,	Singular vessel of devotion,
Rosa mystica,	Mystical rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,

Ora pro nobis. — Pray for us.

Janua cœli,	Gate of heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the sick,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum,	Comforter of the afflicted,
Auxilium christianorum,	Help of Christians,
Regina angelorum,	Queen of angels,
Regina patriarcharum,	Queen of patriarchs,
Regina prophetarum,	Queen of prophets,
Regina apostolorum,	Queen of apostles,
Regina martyrum,	Queen of martyrs,
Regina confessorum,	Queen of confessors,
Regina virginum,	Queen of virgins,
Regina sanctorum omnium,	Queen of all saints,
Regina sine labe originali concepta,	Queen conceived without original sin,

Ora pro nobis. — Pray for us.

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.	Lamb of God, who takest away the sins of the world, spare us, O Lord.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.	Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, Sept. 30, 1817, not only confirmed the indulgences of two hundred days granted by Sixtus V. and Benedict XIII., but extended it to:

THREE HUNDRED DAYS, every time that, with at least contrite heart and devotion, the litany of the blessed Virgin is said.

He granted, moreover, to all who shall say it daily, as directed above:

A PLENARY INDULGENCE on the five feasts of obligation of our blessed Lady, viz., the Immaculate Conception, the Nativity, the Annunciation, the Purification, and the Assumption, on condition that, on each of these five days, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there for the intention of his Holiness.

92.

ANGELUS DOMINI.— REGINA CŒLI.

V. Angelus Domini nuntiavit Mariæ, et concepit de Spiritu Sancto.

Ave Maria, etc.

V. Ecce ancilla Domini: fiat mihi secundum verbum tuum.

Ave Maria, etc.

V. Et verbum caro factum est, et habitavit in nobis.

Ave Maria, etc.

V. The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost.

Hail Mary, etc.

V. Behold the handmaid of the Lord: be it done unto me according to thy word.

Hail Mary, etc.

V. And the Word was made flesh, and dwelt among us.

Hail Mary, etc.

The following may be added.

V. Ora pro nobis, sancta Dei genitrix.
R. Ut digni efficiamur promissionibus Christi.

V. Pray for us, holy mother of God.
R. That we may be made worthy of the promises of Christ.

OREMUS.

Gratiam tuam, quæsumus Domine, mentibus nostris infunde: ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum.

R. Amen.

LET US PRAY.

Pour forth, we beseech thee, O Lord! thy grace into our hearts, that we unto whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of the resurrection. Through the same Christ our Lord.
R. Amen.

Regina cœli lætare. Alleluia.
Quia quem meruisti portare. Alleluia.

Resurrexit sicut dixit. Alleluia.
Ora pro nobis Deum. Alleluia.
V. Gaude et lætare, virgo Maria. Alleluia.

V. Quia surrexit Dominus vere. Alleluia.

Queen of heaven rejoice. Alleluia.
For he whom thou wast made worthy to bear. Alleluia.
Hath risen as he said. Alleluia.
Pray for us to our God. Alleluia.
V. Rejoice and be glad, O Virgin Mary. Alleluia.
V. For the Lord hath risen indeed. Alleluia.

OREMUS.

Deus, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es: præsta, quæsumus, ut per ejus genitricem virginem Mariam perpetuæ capiamus gaudia vitæ. Per eumdem Christum Dominum nostrum. Amen.

LET US PRAY.

God, who through the resurrection of thy Son, our Lord Jesus Christ, hast vouchsafed to make glad the whole world, grant us, we beseech thee, that, through the intercession of the Virgin Mary, his mother, we may attain the joys of eternal life. Through the same Christ our Lord. Amen.

The Sovereign Pontiff, Benedict XIII., by a brief, Sept. 14, 1724, granted:

A PLENARY INDULGENCE, once a month, to all the faithful who, every day, at the sound of the bell, in the morning, or at noon, or in the evening at sunset, shall say devoutly, on their knees, the *Angelus Domini*, with the *Hail Mary* three times, on any day when, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

AN INDULGENCE OF ONE HUNDRED DAYS, on all the other days in the year, every time that, with at least contrite heart and devotion, they shall say these prayers; and he, moreover, declared that these indulgences, both plenary and partial, are not suspended in the Holy Year.

The same Sovereign Pontiff, by a rescript of the S. Congr. of Indulgences, Dec. 5, 1727, granted that religious of both sexes, or others who live in community,

if they cannot say the *Angelus* at the sound of the bell, as prescribed above, by reason of their being engaged in some exercise, according to their respective rules or constitutions, may gain these indulgences, provided that, on the conclusion of such exercise, they immediately say the above-mentioned prayers.

The Sovereign Pontiff, Benedict XIII., confirmed these indulgences, April 20, 1742, declaring, at the same time, that these prayers should be said standing on Saturday evening and on Sunday.

He, moreover, ordered that, during the paschal season, which expires at the first vespers of Trinity Sunday, instead of the above prayers, the *Regina Cœli*, with its versicle and prayer, *Deus qui per resurrectionem*, should be said standing; for its recital, he granted the same indulgences as for the *Angelus*.

Those, however, who do not know by heart this anthem (the *Regina Cœli*), may gain the same indulgences by saying the *Angelus*, as directed above.

The Sovereign Pontiff, Pius VI., by a rescript of the S. Congr. of the Propaganda, March 18, 1781, granted that, in those places where no bell is rung at the times stated above, the faithful may gain the indulgences if, at or about the hours specified, they say, with at least contrite heart and devotion, the *Angelus*, or the *Regina Cœli* in the paschal season.

93.

PRAYERS FOR EVERY DAY IN THE WEEK.

PRAYER FOR SUNDAY.

See, mother of my God! at thy feet a wretched sinner, who has recourse to thee, and puts his

trust in thee. I am not worthy that thou shouldst even cast thine eyes upon me; yet well I know that thou, beholding Jesus, thy Son, dying for sinners, dost thyself yearn to save them. O mother of mercy! look on my miseries, and have pity on me. Men say thou art the refuge of the sinner, the hope of the despairing, the aid of the abandoned: be thou, then, my refuge, my hope, and my aid. It is thy prayers which must save me. For the love of Jesus Christ be thou my help, reach forth thy hand to the poor fallen wretch who cries to thee for succor. I know that thy heart delights to aid the sinner when thou canst: help me, then, now whilst thou canst. My sins have forfeited the grace of God and my own soul. Behold me in thy hands: O tell me what to do that I may regain my Saviour's grace, and lo! I do it. He bids me go to thee for help; he wills that I should seek thy tender pity's refuge, that so, not thy dear Son's merits only, but thine own prayers too, may help to save me. To thee, then, I have recourse; pray thou to Jesus for me, and make me know and feel what thou canst do for one who trusts in thee. Be it done unto me according to my hope. Amen.

Then say the Hail Mary, *three times, to the blessed Virgin Mary, in reparation for the blasphemies uttered against her.*

PRAYER FOR MONDAY.

Most holy Mary, queen of heaven! I who was once the slave of Satan, now dedicate myself to thy service forever. I offer myself to honor and to serve thee while I live. Accept me as thy willing servant, and cast me not from thee as I deserve. Mother, in thee have I placed all my hope. All blessing and thanksgiving be to God, who in his mercy giveth me this trust in thee. True it is that in the past I was miserably fallen in sin. But, through the merits of Jesus Christ, and by thy prayers, I hope God has pardoned me my sins. Yet it is not enough, my mother, to be forgiven, whilst the thought appals me that I may still lose the grace of God. Danger is ever nigh, the devil sleeps not, fresh temptations assail me. Protect me, then, my sovereign mistress! help me against the assaults of hell. O never, never let me sin again, and offend Jesus, thy Son! No, never, never more suffer me to risk my soul, heaven, and my God, by sin. For this one grace I ask thee, Mary; this I desire; this may thy prayers obtain me. Such is my hope. Amen.

Hail Mary, *three times.*

PRAYER FOR TUESDAY.

Holiest Mary, mother of goodness, mother of mercy! when I reflect on my sins and on the moment of my death, I tremble and am filled with confusion. My sweetest mother, in the

blood of Jesus and in thy intercession are my hopes. Comfort of the afflicted! abandon me not at my death-agony; fail not to console me in that great affliction. If, even now, I am so tormented by remorse for sin committed, by the uncertainty of forgiveness, by the danger of a relapse, and the rigor of divine justice, how will it be with me then? Mother, before death overtake me, obtain for me a great sorrow for my sins, a true amendment, and a constant fidelity to God, in all that yet remains to me of life. And when, indeed, my hour is come, then do thou, Mary, be my hope, be thou mine aid in the anguish in which my soul will be overwhelmed; when the enemy sets before my face my sins, oh! comfort me then, that I may not despair. Obtain for me at that moment to invoke thee often, that, with thine own sweet name and that of thy most holy Son upon my lips, I may breathe forth my spirit. This grace thou hast granted to many of thy servants: I, too, desire it, and hope to obtain it.

Hail Mary, *three times.*

PRAYER FOR WEDNESDAY.

Mother of God, most holy Mary, how often by my sins have I merited hell! Ere now the judgment had gone forth against my first mortal sin, hadst not thou, in thy tender pity, stayed awhile God's justice, and then, softening my hard heart, drawn me on to take confidence in

thee. And oh! how often, in dangers which beset my steps, had I fallen, hadst not thou, loving mother that thou art, preserved me by the graces which thou didst obtain for me. My queen, what will thy pity and thy favor have availed me, if I perish in the flames of hell? If ever I have not loved thee, now, after God, I love thee above all things. Ah! suffer not that I turn away from thee and from God, who through thee hath granted me so many mercies. Lady most worthy of all love, suffer not that I be doomed to hate and curse thee forever in hell. Couldst thou bear to see a servant whom thou lovest lost forever? O Mary! say not so. Say not that I shall be among the lost! yet lost am I assuredly, if I abandon thee. But who can have the heart to leave thee? How can I ever forget the love which thou hast borne me? No, it is impossible for him to perish who hath recourse to thee, and who, with loyal heart, confides in thee. Leave me not to myself, my mother, or I am lost! Let me ever have recourse to thee! Save me, my hope! save me from hell, and first from sin, which alone can cause my eternal ruin.

Hail Mary, *three times.*

PRAYER FOR THURSDAY.

Queen of heaven, sitting enthroned above the nine choirs of angels highest to God, from this vale of tears I, a wretched sinner, hail thee, praying thee in thy love, to turn on me those

gracious eyes of thine. See, Mary, see the danger in which I am and ever shall be, whilst I live upon this earth, of losing my soul, paradise, and God. In thee, Lady, is my hope. I love thee; and I sigh after the time when I shall see thee and praise thee in heaven's courts. O Mary! when will that blessed day come that I shall see myself safe at thy feet? When shall I kiss that hand so often outstretched to minister graces to me? Alas! too true it is, my mother, that in my life I have often been ungrateful; but if I reach heaven, there I will love thee for all eternity, and make reparation for my ingratitude by ever blessing and praising thee. Thanks be to God for having given me such trust in the precious blood of Jesus and in thy powerful intercession. In these, thy true servants have ever hoped, and none of them have been disappointed. No, neither shall I be deceived in mine. O Mary! pray to thy son Jesus, and I will pray him too, by all the merits of his passion, to strengthen and increase this hope.

Hail Mary, *three times.*

PRAYER FOR FRIDAY.

Mary, of all creation the noblest, highest, purest, fairest, holiest work of God! O that all men knew thee and loved thee, my queen, as thou deservest to be loved! Yet great is my consolation, Mary, that so many blessed souls in heaven, and so many just souls still on earth, are filled with love for thy beauty and goodness.

But above all I rejoice in this, that God himself loves thee alone more than all men and angels. I too, loveliest queen, I, a miserable sinner, dare to love thee, mean though my love be. I would I had a greater love, a more tender love: this hou must gain for me, since to love thee is the urest mark of predestination, and a grace which God vouchsafes to the elect. Then, too, my mother, when I reflect upon the debt I owe thy Son, I see that his love for me demands in return an immeasurable love. Do thou, who desirest nothing else than to see him loved, pray that I may obtain this grace—a great love of Jesus Christ. Obtain it, thou who obtainest from God what thou wilt. Not goods of earth, nor honors, nor riches do I covet, but that which thine own heart desires most—to love my God alone. Oh! can it be that thou wilt not aid me in a desire so acceptable to thee? Impossible! even now I feel thy help, even now thou prayest for me. Pray, Mary, pray; and never cease to pray, till thou dost see me safe in paradise, sure of possessing and of loving my God and thee, my dearest mother, for ever and ever. Amen.

Hail Mary, *three times.*

PRAYER FOR SATURDAY.

O my most holy mother! on the one hand, I see the graces thou hast obtained for me; and on the other, the ingratitude I have shown thee. The ungrateful are unworthy of all favors; yet not for this will I distrust thy mercy Great

advocate, have pity on me. Thou, Mary, dost bestow every grace which God vouchsafes to us sinners, and therefore did he make thee mighty, rich, and kind, that so thou mightest succor us. I wish to save my soul. In thy hands I place my eternal welfare; to thee I intrust my soul, I wish to be of those who are thy special servants: cast me not, then, away. Thou art ever seeking the wretched, to console them. Do not abandon a wretched sinner who has recourse to thee. Speak for me, Mary: thy Son grants what thou askest. Take me under thy protection, and it is enough; because, with thee to guard me, I fear no ill. No, not my sins, because thou wilt obtain God's pardon for them: nor the devils, because thou art far mightier than hell: nor my judge, Jesus Christ, for, at thy prayer, he will lay aside his wrath. Protect me, then, my mother; obtain for me pardon of my sins, love for Jesus, holy perseverance, a good death, and paradise. It is true, I merit not these graces; yet do thou only ask them of our God, and lo! they shall be mine. Pray, then, to Jesus for me. Mary, my queen, in thee I trust; in this trust I rest, I live; in this trust I hope to die. Amen.

Hail Mary, *three times, then the* Litany, *to-day being Saturday.*

The Sovereign Pontiff, Pius VII., by a rescript of the S Congr. of Indulgences, June 21, 1808, granted:

AN INDULGENCE OF THREE HUNDRED DAYS, once a

day to all the faithful who, with at least contrite heart and devotion, shall say, on the days assigned, together with the *Hail Mary* three times, these prayers, taken from the works of S. Alphonsus M. de Liguori, to make some reparation for the many blasphemies uttered against her, not only by unbelievers, but also by bad Christians

A PLENARY INDULGENCE, once a month, to all who having said these prayers every day, for a month, as directed above, if, being truly penitent, after confession and communion, they shall pray to God for holy Church.

These indulgences both plenary and partial, were confirmed for ever by his Holiness, Pope Pius IX., by a rescript, June 18, 1876.

94.

PRAYER.

"Mother of God," etc. (See page 183.)

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, May 15, 1821, granted:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to those who, with at least contrite heart and devotion, shall say this prayer, together with the *Salve Regina* three times.

A PLENARY INDULGENCE, once a month, to all who shall practise this devotion, every day for a month, on any day when, being truly penitent, after confession and communion, they shall pray, for some time, for the intention of his Holiness.

95.

SALVE REGINA.—SUB TUUM PRÆSIDIUM.

Salve regina, mater misericordiæ, vita, dulcedo, et spes nostra salve. Ad te clamamus exules filii Hevæ; ad te suspiramus, gementes et flentes in hac lacrymarum valle. Eja ergo, advocata nostra, illos tuos misericordes oculos ad nos converte; et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende, O clemens, O pia, O dulcis virgo Maria.

V. Dignare me laudare te, virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

V. Benedictus Deus in sanctis tuis.

R. Amen.

Sub tuum præsidium confugimus, sancta Dei genitrix; nostras deprecationes ne despicias in necessitatibus nostris, et a periculis cunctis libera

Hail, holy queen, mother of mercy, our life, our sweetness, and our hope; to thee do we cry, poor banished sons of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Make me worthy to praise thee, holy Virgin.

R. Give me strength against thine enemies.

V. Blessed be God in his saints.

R. Amen.

We fly to thy patronage, O holy mother of God! despise not our petitions in our necessities, and deliver us from all dangers, O ever

nos, semper virgo gloriosa et benedicta.

Dignare, *etc.*, *as above.*

glorious and blessed Virgin!

Make me worthy, *etc.*, *as above.*

The Sovereign Pontiff, Pius VI., by a decree of the S. Congr. of Indulgences, April 5. 1786, granted:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to all the faithful who, moved by the true spirit of religion to atone in some manner for the insults offered to the most blessed Virgin Mary, mother of God, and to the saints, and to defend and promote the worship and veneration of their holy images, shall say, with at least contrite heart and devotion, the *Salve Regina*, with the versicles, *Dignare me* and *Benedictus Deus*, in the morning, and *Sub tuum præsidium*, with the same versicles, in the evening.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES on all the Sundays of the year.

A PLENARY INDULGENCE, twice a month, on any two Sundays, to all those who shall recite these prayers, as above directed, provided that, being truly penitent, after confession and communion, they shall pray, for some time, for the intention of his Holiness.

A PLENARY INDULGENCE on all the feasts of the blessed Virgin Mary, as well as on the feast of All-Saints, on fulfilment of the conditions prescribed above.

A PLENARY INDULGENCE, *at the hour of death*, to all those who, having said these prayers during life, shall then go to confession and communion, or at least be heartily sorry for their sins.

96.

THREE OFFERINGS.

I. Holiest Virgin, with all my heart I worship thee above all the angels and saints in paradise as the daughter of the eternal Father, and to thee I consecrate my soul and all its powers.

Hail Mary, etc.

II. Holiest Virgin, with all my heart I worship thee above all the angels and saints in paradise as the mother of the only-begotten Son, and to thee I consecrate my body with all its senses.

Hail Mary, etc.

III. Holiest Virgin, with all my heart I worship thee above all the angels and saints in paradise as the spouse of the Holy Ghost, and to thee I consecrate my heart and all its affections, praying thee to obtain for me from the ever-blessed Trinity all the graces which I need for my salvation.

Hail Mary, etc.

The Sovereign Pontiff, Leo XII., by a rescript, Oct. 21, 1823, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these three short prayers, with the *Hail Mary*, three times, to the blessed Virgin, to obtain her protection in the practice of all holy virtues, and especially of charity:

AN INDULGENCE OF ONE HUNDRED DAYS.

A PLENARY INDULGENCE to those who, having said them as directed above, for a month, shall, at the end of the

month, on any day, being truly penitent, after confession and communion, pray for the intention of the Sovereign Pontiff.

These indulgences, both plenary and partial, were confirmed anew and forever by his Holiness, Pope Pius IX., by a rescript, June 18, 1876.

97.

PRAYER.

Most holy Virgin, mother of the incarnate Word, treasure-house of grace, and refuge of us, wretched sinners, with lively faith we have recourse to thy motherly love, and ask of thee the grace of ever doing God's will and thine. In thy most holy hands we place our hearts, and of thee we ask health of body and soul; and, as we have the sure hope that thou, our most loving mother, wilt hear us, we say to thee with lively faith:

Hail Mary, three times.

OREMUS.

Defende, quæsumus Domine, ab omni infirmitate, beata Maria semper Virgine intercedente, famulos tuos; et toto corde tibi prostratos ab hostium propitius tuere clementer insidiis. Per Christum Dominum nostrum. *R.* Amen.

LET US PRAY.

Defend, we beseech thee, O Lord! through the intercession of the blessed Mary ever virgin, thy servants from all infirmity; and mercifully deign to guard them, prostrate in the sincerity of their hearts before thee, against the snares of the enemy. Through Christ our Lord. *R.* Amen.

The Sovereign Pontiff, Leo XII., by a decree of the S. Congr. of Indulgences, Aug. 11, 1824, granted:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to all those who, with at least contrite heart and devotion, shall say these prayers.

98.

PRAYER.

Memorare, O piissima virgo Maria, non esse auditum a sæculo quemquam ad tua currentem præsidia, tua implorantem auxilia, tua petentem suffragia, esse derelictum. Ego tali animatus confidentia, ad te, virgo virginum, Mater, curro, ad te venio, coram te gemens peccator assisto; noli, mater Verbi, verba mea despicere, sed audi propitia, et exaudi. Amen.

Remember, O most gracious Virgin Mary! that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my mother! To thee I come; before thee I stand, sinful and sorrowful. O mother of the Word incarnate! despise not my petitions, but, in thy mercy, hear and answer me. Amen.

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, July 25, 1846, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this prayer:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all those

who, having said it at least once a day for a month, on any day, being truly penitent, after confession and communion, shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

99.

THE LITTLE OFFICE OF THE IMMACULATE CONCEPTION.

AT MATINS.

Eia, mea labia, nunc annunciate Laudes et præconia virginis beatæ.	Come, my lips, and wide proclaim The blessed Virgin's spotless fame.
V. Domina, in adjutorium meum intende.	*V.* O Lady, make speed to befriend me.
R. Me de manu hostium potenter defende.	*R.* From the hands of the enemy mightily defend me.
V. Gloria Patri, etc. Alleluia.	*V.* Glory be to the Father, etc. Alleluia.

From Septuagesima to Easter, instead of Alleluia is said:

Laus tibi, Domine, Rex æternæ gloriæ.	Praise be to thee, O Lord, King of everlasting glory.

HYMN.

Salve, mundi domina,	Hail, queen of the heavens!
Cœlorum regina:	Hail, mistress of earth!
Salve, virgo virginum,	Hail, virgin most pure
Stella matutina.	Of immaculate birth!

Salve plena gratia,

Clara luce divina :
Mundi in auxilium,
Domina, festina.

Ab æterno Dominus
Te præordinavit
Matrem unigeniti

Verbi, quo creavit

Terram, pontum, aethera:
Te pulchram ornavit
Sibi sponsam, quæ
In Adam non peccavit.

Amen.

V. Elegit eam Deus, et præelegit eam.

R. In tabernaculo suo habitare fecit eam.

V. Domina, protege orationem meam.

R. Et clamor meus ad te veniat.

OREMUS.

Sancta Maria, regina cœlorum, mater Domini nostri Jesu Christi, et mundi domina, quæ nullum derelinquis, et nullum despicis: respice

Clear star of the morning,
In beauty enshrined!
O Lady! make speed
To the help of mankind.

Thee God in the depth
Of eternity chose ;
And formed thee all fair,
As his glorious spouse;

And called thee his Word's
Own mother to be
By whom he created
The earth, sky, and sea.

Amen.

V. God elected her, and prĕelected her.

R. He made her to dwell in his tabernacle.

V. O Lady! aid my prayer.

R. And let my cry come unto thee.

LET US PRAY.

Holy Mary, queen of heaven, mother of our Lord Jesus Christ, and mistress of the world, who forsakest no one, and despisest no one.

me, domina, clementer oculo pietatis, et impetra mihi apud tuum dilectum Filium cunctorum veniam peccatorum: ut qui nunc tuam sanctam et immaculatam conceptionem devoto affectu recolo, æternæ in futurum beatitudinis, bravium capiam, ipso, quem virgo peperisti, donante Domino nostro Jesu Christo: qui cum Patre et Sancto Spiritu vivit et regnat, in Trinitate perfecta, Deus, in sæcula sæculorum. Amen.

look upon me, O Lady! with an eye of pity, and entreat for me, of thy beloved Son, the forgiveness of all my sins; that, as I now celebrate, with devout affection, thy holy and immaculate conception, so, hereafter, I may receive the prize of eternal blessedness, by the grace of him whom thou, in virginity, didst bring forth, Jesus Christ our Lord: who, with the Father and the Holy Ghost, liveth and reigneth, in perfect Trinity, God, world without end. Amen.

V. Domina, protege orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

V. O Lady! aid my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

AT PRIME.

V. Domina, in adjutorium meum intende.

V. O Lady! make speed to befriend me.

R. Me de manu hostium potenter defende.

V. Gloria Patri, etc. Alleluia.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

HYMN.

Salve, virgo sapiens,
Domus Deo dicata,
Columna septemplici
Mensaque exornata.

Ab omni contagio
Mundi præservata:
Ante sancta in utero
Parentis, quam nata.

Tu mater viventium,
Et porta es sanctorum:
Nova stella Jacob,
Domina angelorum.

Zabulo terribilis
Acies castrorum;
Porta et refugium
Sis christianorum.

Amen.

Hail, virgin most wise!
Hail, Deity's shrine!
With seven fair pillars,
And table divine!

Preserved from the guilt
Which hath come on us all!
Exempt, in the womb,
From the taint of the fall!

O new star of Jacob,
Of angels the queen!
O gate of the saints!
O mother of men!

To Zabulon fearful
As th' embattled array!
Be thou of the faithful
The refuge and stay.

Amen.

V. Ipse creavit illam in Spiritu Sancto.

R. Et effudit illam super omnia opera sua;

V. Domina, protege, etc. (*cum oratione ut supra*).

V. The Lord himself created her in the Holy Ghost.

R. And poured her out over all his works.

V. O Lady, aid, etc. (*with the prayer as above*).

AT TIERCE.

V. Domina, in adjutorium, etc.

V. O Lady, make speed, etc.

HYMN.

Salve, arca fœderis,
Thronus Salomonis,
Arcus pulcher aetheris,
Rubus visionis:

Hail, Solomon's throne!
Pure ark of the law!
Fair rainbow and bush,
Which the patriarch saw!

Virga frondens germinis:
Vellus Gedeonis:
Porta clausa numinis,
Favusque Samsonis.

Hail, Gedeon's fleece!
Hail, blossoming rod!
Samson's sweet honeycomb!
Portal of God!

Decebat tam nobilem
Natum præcavere
Ab originali
Labe matris Evæ,

Well fitting it was
That a son so divine
Should preserve from all touch
Of original sin,

Almam, quam elegerat,
Genitricem vere,
Nulli prorsus sinens
Culpæ subjacere.

Amen.

V. Ego in altissimis habito.

R. Et thronus meus in columna nubis.

V. Domina, protege, etc. (*cum oratione ut supra*).

Nor suffer by smallest
Defect to be stained
That mother, whom he
For himself had ordained.

Amen.

V. I dwell in the highest.

R. And my throne is on the pillar of the clouds.

V. O Lady, aid, etc. (*with the prayer as above*).

AT SEXT.

V. Domina, in adjutorium, etc.

V. O Lady, make speed, etc.

HYMN.

Salve, virgo puerpera,
Templum Trinitatis,
Angelorum gaudium,

Cella puritatis:

Solamen mœrentium,

Hortus voluptatis:
Palma patientiæ,
Cedrus castitatis.

Terra es benedicta
Et sacerdotalis,

Hail, virginal mother!
Hail, purity's cell!
Fair shrine, where the Trinity
Loveth to dwell!

Hail, garden of pleasure!
Celestial balm!
Cedar of chastity!
Martyrdom's palm!

Thou land set apart
From uses profane!

Sancta et immunis	And free from the curse
Culpæ originalis.	Which in Adam began!
Civitas altissimi,	Thou city of God!
Porta orientalis:	Thou gate of the east!
In te est omnis gratia,	In thee is all grace,
Virgo singularis.	O joy of the blest!
Amen.	Amen.
V. Sicut lilium inter spinas.	*V.* As the lily among the thorns.
R. Sic amica mea inter filias Adæ.	*R.* So is my beloved among the daughters of Adam.
V. Domina, protege, etc. (*cum oratione ut supra*).	*V.* O Lady, aid, etc. (*with the prayer as above*).

AT NONE.

V. Domina, in adjutorium, etc.	*V.* O Lady, make speed, etc.

HYMN.

Salve, urbs refugii,	Hail, city of refuge!
Turrisque munita	Hail, David's high tower,
David, propugnaculis	With battlements crowned
Armisque insignita.	And girded with power!
In conceptione	Filled at thy conception
Charitate ignita,	With love and with light!

Draconis potestas
Est a te contrita.

O mulier fortis,

Et invicta Judith!
Pulchra Abisag virgo,
Verum fovens David!

Rachel curatorem

Aegypti gestavit:
Salvatorem mundi

Maria portavit.

Amen.

V. Tota pulchra es, amica mea.

R. Et macula originalis nunquam fuit in te.

V. Domina, protege, etc. (*cum oratione ut supra*).

The dragon by thee
Was shorn of his might.

O woman most valiant!
O Judith thrice blest!
As David was nursed
In fair Abisag's breast;

As the savior of Egypt
Upon Rachel's knee:
So the wor'd's great Redeemer
Was cherished by thee.

Amen.

V. Thou art all fair, my beloved.

R. And the original stain was never in thee.

V. O Lady, aid, etc. (*with the prayer as above*).

AT VESPERS.

V. Domina, in adjutorium, etc.

V. O Lady, make speed, etc.

HYMN.

Salve, horologium,
Quo retrograditur

Hail, dial of Achaz!
On thee the true sun

Sol in decem lineis;

Verbum incarnatur.

Homo ut ab inferis

Ad summa attollatur,
Immensus ab angelis
Paulo minoratur.

Solis hujus radiis

Maria coruscat;
Consurgens aurora
In conceptu micat.

Lilium inter spinas,

Quæ serpentis conterat

Caput: pulchra ut luna
Errantes collustrat.
Amen.

V. Ego feci in cœlis, ut oriretur lumen indeficiens.

R. Et quasi nebula texi omnem terram.

V. Domina, protege, etc. (*cum oratione ut supra*).

Told backward the course
Which from old he had run!

And, that man might be raised,
Submitting to shame,
A little more low
Than the angels became.

Thou, rapt in the blaze
Of his infinite light,
Dost shine as the morn
On the confines of night;

As the moon on the lost
Through obscurity dawns;
The serpent's destroyer!
A lily 'mid thorns!
Amen.

V. I made an unfailing light to arise in heaven.

R. And as a mist I overspread the whole earth.

V. O Lady, aid, etc. (*with the prayer as above*).

AT COMPLINE.

V. Convertat nos, Domina, tuis precibus placatus Jesus Christus Filius tuus.

R. Et avertat iram suam a nobis.

V. Domina, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri, etc.

V. May Jesus Christ, thy Son, reconciled by thy prayers, O Lady! convert our hearts.

R. And turn away his anger from us.

V. O Lady! make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc.

HYMN.

Salve, virgo florens,
Mater illibata,
Regina clementiæ,
Stellis coronata.

Hail, mother most pure!
Hail, virgin renowned!
Hail, queen with the stars,
As a diadem, crowned.

Super omnes angelos
Pura, immaculata,
Atque ad regis dexteram
Stans veste deaurata.

Above all the angels
In glory untold,
Standing next to the king
In a vesture of gold.

Per te, mater gratiæ,
Dulcis spes reorum,
Fulgens stella maris,
Portus naufragorum.

O mother of mercy!
O star of the wave!
O hope of the guilty!
O light of the grave!

Potens cœli janua,

Salus infirmorum,
Videamus regem
In aula sanctorum.

Amen.

V. Oleum effusum, Maria, nomen tuum.

R. Servi tui dilexerunt te nimis.

V. Domina, protege, etc. (*cum oratione ut supra*).

Supplices offerimus
Tibi, virgo pia,
Hæc laudum præconia:
Fac nos ut in via
Ducas cursu prospero;
Et in agonia

Tu nobis assiste,
O dulcis Maria.

R. Deo gratias.

Through thee may we come
To the haven of rest;
And see heaven's King
In the courts of the blest!

Amen.

V. Thy name, O Mary! is as oil poured out.

R. Thy servants have loved thee exceedingly.

V. O Lady, aid, etc. (*with the prayers and versicles as above*).

These praises and prayers
I lay at thy feet,
O virgin of virgins!
O Mary most sweet!
Be thou my true guide
Through this pilgrimage here;
And stand by my side
When death draweth near.

R. Thanks be to God.

PRECES POST OFFICIUM IMMACULATÆ CONCEPTIONIS MARIÆ AD LIBITUM RECITANDÆ.

Tota pulchra es, Maria. Et macula originalis non est in te. Tu gloria Jerusalem. Tu

PRAYERS WHICH MAY BE SAID AFTER THE OFFICE OF THE IMMACULATE CONCEPTION.

Thou art all fair. And the stain of original sin is not in thee. Thou art the glory of Jerusa-

ætitia Israel. Tu honorificentia populi nostri. Tu advocata peccatorum. O Maria! O Maria! Virgo prudentissima. Mater clementissima. Ora pro nobis. Intercede pro nobis ad Dominum Jesum Christum.

Ant. Immaculata conceptio tua, Dei genitrix virgo, gaudium annuntiavit universo mundo; ex te enim ortus est sol justitiæ, Christus Deus noster, qui solvens maledictionem, dedit benedictionem, et confundens mortem donavit nobis vitam sempiternam.

Loco prædictarum precum, "Tota pulchra," *et Ant.*, "Immaculata conceptio tua," *potest substitui.*

Ant. Hæc est virga in qua nec nodus originalis, nec cortex actualis culpæ fuit.

V. In conceptione tua virgo immaculata fuisti.

lem. Thou art the joy of Israel. Thou art the honor of our people. Thou art the advocate of sinners. O Mary! O Mary! Virgin most prudent. Mother most clement. Pray for us. Intercede for us with our Lord Jesus Christ.

Ant. Thy immaculate conception, virgin mother of God, brought joy to the whole world; for out of thee arose the sun of justice, Christ our God, who, lifting the curse from us, brought us blessings, and, putting death to flight, gave us life eternal.

Instead of the abovementioned prayers, "Thou art all fair," *and the Ant.*, "Thy Immaculate Conception," *the following may be said:*

Ant. This is the rod in which was neither knot of original sin, nor rind of actual guilt.

V. In thy conception, O Virgin! thou wast immaculate.

R. Ora pro nobis Patrem, cujus Filium peperisti.

R. Pray for us to the Father, whose Son thou didst bring forth.

OREMUS.

Deus qui per immaculatam virginis conceptionem dignum Filio tuo habitaculum præparasti: quæsumus, ut qui ex morte ejusdem Filii tui prævisa eam ab omni labe præservasti, nos quoque mundos ejus intercessione ad te pervenire concedas. Per eumdem Christum Dominum nostrum.

R. Amen.

LET US PRAY.

O God, who, by the immaculate conception of the Virgin, didst prepare a worthy habitation for thy Son: we beseech thee that, as in view of the death of that Son, thou didst preserve her from all stain of sin, so thou wouldst enable us, being made pure by her intercession, to come unto thee. Through the same Christ our Lord.

R. Amen.

His Holiness, Pope Pius IX., by a brief, March 31, 1876, granted to all the faithful, as often as they shall say, with at least contrite heart and devotion, the Little Office of the Immaculate Conception:

AN INDULGENCE OF THREE HUNDRED DAYS.

To those who shall say with devotion the anthem, *Hæc est virgo*, etc., with the versicle, *In conceptione tua*, etc., and the prayer, *Deus qui per immaculatam virginis conceptionem*, etc., he granted, every time:

AN INDULGENCE OF ONE HUNDRED DAYS.

100.

LITTLE CHAPLET IN HONOR OF THE IMMACULATE CONCEPTION OF THE VIRGIN MARY.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

First set.—Blessed be the holy and immaculate conception of the most blessed Virgin Mary.

Then say the Our Father *once, the* Hail Mary *four times, and the* Glory be to the Father *once.*

Second set.—Blessed be the holy, *etc.: one* Our Father, *etc., as before.*

Third set.—Blessed be the holy, *etc., etc., as before.*

His Holiness, Pope Pius IX., by a brief, June 22, 1855, granted to all the faithful who shall say this chaplet, with at least contrite heart and devotion, every day, for a month:

A PLENARY INDULGENCE, on the day when, being truly penitent, they shall go to confession and communion.

AN INDULGENCE OF THREE HUNDRED DAYS, every time they shall say the chaplet, with at least contrite heart and devotion.

101.

EJACULATION.

In conceptione tua, virgo Maria, immaculata fuisti; ora pro nobis Patrem cujus Filium	In thy conception, O Virgin Mary! thou wast immaculate. Pray for us to the Father whose

Jesum de Spiritu Sancto conceptum peperisti.	Son Jesus, conceived in thy womb by the Holy Ghost, thou didst bring forth.

Blessed be the holy and immaculate conception of the most blessed Virgin Mary.

The Sovereign Pontiff, Pius VI., by a rescript of the S. Congr. of Indulgences, Nov. 21, 1793, granted to all the faithful, every time they shall say, with at least contrite heart and devotion, either of the ejaculatory prayers given above:

AN INDULGENCE OF ONE HUNDRED DAYS.

102.

EJACULATION.

O Mary, who didst come into this world free from stain! obtain of God for me that I may leave it without sin.

His Holiness, Pope Pius IX., by a rescript from the Office of the Secretary of Briefs, March 27, 1863, granted to all the faithful who, with at least contrite heart and devotion, shall say this ejaculation:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day

103.

THE SEVEN SUNDAYS IN HONOR OF THE IMMACULATE CONCEPTION.

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of the Propaganda, Sept. 21, 1865, granted to all the faithful who shall practise this pious exercise:

A PLENARY INDULGENCE, on the last of the seven Sundays, if, being truly sorry for their sins, after confession and communion, they shall visit a church and pray there for peace and union among Christian princes, for the triumph of the Church, and for the extirpation of heresy:

AN INDULGENCE OF SEVEN YEARS, on each Sunday.

AN INDULGENCE OF THREE HUNDRED DAYS for the evening visit, and for every day of the novena in honor of the immaculate conception, made either at the beginning or at the end of the seven Sundays.

He allowed, moreover, any priest, regular or secular, authorized by the Ordinary, to spread this pious exercise in any place.

140.

THE PSALMS OF THE HOLY NAME OF THE VIRGIN MARY.

M. *Cantic. B. M. V. Luc.* 1.

Ant. Mariæ nomen.

Magnificat anima mea Dominum.

Et exultavit spiritus meus in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

Ant. The name of Mary.

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

Quia fecit mihi magna, qui potens est, et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede, et exaltavit humiles.

Esurientes implevit bonis, et divites dimisit inanes.

Suscepit Israel puerum suum, recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros, Abraham et semini ejus in sæcula.

Gloria Patri, etc.

Ant. Mariæ nomen cunctas illustrat ecclesias, cui fecit magna, qui potens est, et sanctum nomen ejus.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generations, to them that fear him.

He hath showed might in his arm; he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spoke to our fathers, to Abraham and his seed forever.

Glory be to the Father, etc.

Ant. The name of Mary illumines all churches. he that is mighty hath done great things to her, and holy is his name.

A. *Ps.* 119.

Ant. A solis ortu.

Ad Dominum cum tribularer, clamavi: et exaudivit me.

Domine, libera animam meam a labiis iniquis, et a lingua dolosa.

Quid detur tibi, aut quid apponatur tibi ad linguam dolosam?

Sagittæ potentis acutæ, cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est! habitavi cum habitantibus Cedar: multum incola fuit anima mea.

Cum his, qui oderunt pacem, eram pacificus: cum loquebar illis, impugnabant me gratis.

Gloria Patri, etc.

Ant. A solis ortu usque ad occasum laudabile nomen Domine, et Mariæ matris ejus.

Ant. From the rising of the sun.

In my trouble I cried to the Lord: and he heard me.

O Lord! deliver my soul from wicked lips, and a deceitful tongue.

What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

The sharp arrows of the mighty, with coals that lay waste.

Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: my soul hath been long a sojourner.

With them that hated peace I was peaceable: when I spoke to them they fought against me without cause.

Glory be to the Father, etc.

Ant. From the rising of the sun to the setting thereof, the name of the Lord and of Mary his mother is praiseworthy

R. *Ps.* 118.

Ant. Refugium est.

Retribue servo tuo, vivifica me; et custodiam sermones tuos.

Revela oculos meos, et considerabo mirabilia de lege tua.

Incola ego sum in terra: non abscondas a me mandata tua.

Concupivit anima mea desiderare justificationes tuas in omni tempore.

Increpasti superbos: maledicti qui declinant a mandatis tuis.

Aufer a me opprobrium, et contemptum, quia testimonia tua exquisivi.

Etenim sederunt principes, et adversus me loquebantur: servus autem tuus exercebatur in justificationibus tuis.

Nam et testimonia tua meditatio mea est: et consilium meum justificationes tuæ.

Adhæsit pavimento

Ant. It is a refuge.

Give bountifully to thy servant, enliven me: and I shall keep thy words.

Open thou my eyes: and I will consider the wondrous things of thy law.

I am a sojourner on the earth: hide not thy commandments from me.

My soul hath coveted to long for thy justifications, at all times.

Thou hast rebuked the proud: they are cursed who decline from thy commandments.

Remove from me reproach and contempt, because I have sought after thy testimonies.

For princes sat, and spoke against me: but thy servant was employed in thy justifications.

For thy testimonies are my meditation: and thy justifications my counsel.

My soul hath cleaved

anima mea: vivifica me secundum verbum tuum.

Vias meas enuntiavi, et exaudisti me: doce me justificationes tuas.

Viam justificationum tuarum instrue me, et exercebor in mirabilibus tuis.

Dormitavit anima mea præ tædio: confirma me in verbis tuis.

Viam iniquitatis amove a me, et de lege tua miserere mei.

Viam veritatis elegi: judicia tua non sum oblitus.

Adhæsi testimoniis tuis, Domine: noli me confundere.

Viam mandatorum tuorum cucurri, cum dilatasti cor meum.

Gloria Patri, etc.

Ant. Refugium est in tribulationibus Mariæ nomen omnibus illud invocantibus

to the pavement. quicken thou me according to thy word.

I have declared my ways, and thou hast heard me: teach me thy justifications.

Make me to understand the way of thy justifications: and I shall be exercised in thy wondrous works.

My soul hath slumbered through heaviness: strengthen thou me in thy words.

Remove from me the way of iniquity: and out of thy law have mercy on me.

I have chosen the way of truth: thy judgments I have not forgotten.

I have stuck to thy testimonies, O Lord! put me not to shame.

I have run the way of thy commandments, when thou didst enlarge my heart.

Glory be to the Father, etc.

Ant. The name of Mary is a refuge in tribulations to all those that invoke it.

I. *Ps.* 125.

Ant. In universa terra.

In convertendo Dominus captivitatem Sion, facti sumus sicut consolati.

Tunc repletum est gaudio os nostrum, et lingua nostra exultatione.

Tunc dicent inter gentes: magnificavit Dominus facere cum eis.

Magnificavit Dominus facere nobiscum: facti sumus lætantes.

Converte, Domine, captivitatem nostram, sicut torrens in austro.

Qui seminant in lacrymis, in exultatione metent.

Euntes ibant et flebant, mittentes semina sua.

Venientes autem venient cum exultatione portantes manipulos suos.

Gloria Patri, etc.

Ant. In universa terra admirabile est nomen tuum, O Maria.

Ant. In the whole earth.

When the Lord brought back the captivity of Sion, we became like men comforted.

Then was our mouth filled with gladness: and our tongue with joy.

Then shall they say among the Gentiles: The Lord hath done great things for them.

The Lord hath done great things for us: we are become joyful.

Turn again our captivity, O Lord! as a stream in the south.

They that sow in tears shall reap in joy.

Going they went and wept, casting their seeds.

But coming they shall come with joyfulness, carrying their sheaves.

Glory be to the Father, etc.

Ant. In the whole earth, O Mary! thy name is admirable.

A. *Ps.* 122.

Ant. Annuntiaverunt.

Ad te levavi oculos meos, qui habitas in cœlis.

Ecce sicut oculi servorum in manibus dominorum suorum.

Sicut oculi ancillæ in manibus dominæ suæ; ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.

Miserere nostri Domine, miserere nostri, quia multum repleti sumus despectione.

Quia multum repleta est anima nostra: opprobrium abundantibus, et despectio superbis.

Gloria Patri, etc.

Ant. They have announced.

To thee have I lifted up my eyes, who dwellest in heaven.

Behold as the eyes of servants are on the hands of their masters:

As the eyes of the handmaid are on the hands of her mistress, so are our eyes unto the Lord our God, until he have mercy on us.

Have mercy on us, O Lord! have mercy on us: for we are greatly filled with contempt.

For our soul is greatly filled: we are a reproach to the rich, and contempt to the proud.

Glory be to the Father, etc.

Ant. Annuntiaverunt cœli nomen Mariæ, et viderunt omnes populi gloriam ejus.

Ant. The heavens have announced the name of Mary, and all people have seen her glory.

V. Sit nomen virginis Mariæ benedictum.

V. Blessed be the name of the Virgin Mary.

R. Ex hoc nunc et usque in sæculum.

R. From henceforth and for evermore.

OREMUS.

Concede, quæsumus, omnipotens Deus, ut fideles tui, qui sub sanctissimæ virginis Mariæ nomine et protectione lætantur, ejus pia intercessione a cunctis malis liberentur in terris, et ad gaudia æterna pervenire mereantur in cœlis. Per Christum Dominum, etc.

LET US PRAY.

Grant, we beseech thee, almighty God, that we thy faithful people, who rejoice in the name and protection of the most holy Virgin Mary, may by her loving intercession be delivered from all evils here on earth, and be made worthy to reach eternal glory in the life to come. Through Christ our Lord. Amen.

The Sovereign Pontiff, Pius VII., by a rescript June 13, 1815, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these psalms:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES.

A PLENARY INDULGENCE, once a month, to those who shall, on any day, being truly penitent, after confession and communion, pray for the intention of the Sovereign Pontiff.

A PLENARY INDULGENCE on the feast of the Name of Mary, or on the Sunday within the octave of the Nativity of the blessed Virgin Mary, to all those who, having often said these psalms during the year, being truly penitent, after confession and communion, shall pray for the intention of the Sovereign Pontiff.

105.

PRAYER.

O excellentissima, gloriosissima atque sanctissima semper intemerata virgo Maria, mater Domini nostri Jesu Christi, regina mundi et totius creaturæ domina, quæ nullum derelinquis, nullum despicis, nullum qui ad te puro et humili corde recurrit desolatum dimittis, noli me despicere propter innumerabilia et gravissima peccata mea, noli me derelinquere propter duritiam et immunditiam cordis mei; ne abjicias me famulum tuum a gratia tua et amore tuo. Exaudi me miserum peccatorem in tua misericordia et pietate confidentem, succurre mihi, piissima virgo Maria, in omnibus tribulationibus, angustiis et necessitatibus meis, et impetra mihi a dilecto Filio tuo, omnipotente Deo et Domino nostro Jesu Christo, indulgentiam et remissionem

O most excellent, most glorious, most holy and ever inviolate blessed Virgin Mary, mother of our Lord Jesus Christ, queen of the world and mistress of all creatures! Thou who forsakest no one, despisest no one, who leavest in sadness none who seek help at thy hands with pure and lowly hearts, do not abandon me because of the number and hatefulness of my sins, nor on account of the hardness and uncleanness of my heart; do not refuse me, thy servant, a share in thy favor and thy love. Hear me, a wretched sinner, who trusts in thy mercy and pity. Help me, O most loving Virgin Mary! in all my perils and needs, and obtain for me from thy beloved Son, our Lord Jesus Christ, the forgiveness of all my sins, the grace of the fear and love of thee, chastity in body, and deliverance

omnium peccatorum meorum et gratiam timoris et amoris tui, sanitatem quoque et castitatem corporis, et liberationem ab omnibus malis et periculis animæ et corporis.

In extremis meis esto mihi pia auxiliatrix et animam meam ac animas omnium, parentum meorum, fratrum, sororum, et amicorum, consanguineorum et benefactorum meorum omniumque fidelium vivorum et defunctorum ab æterna caligine et ab omni malo libera, illo auxiliante, quem in tuo sanctissimo utero novem mensibus portasti et in præsepe tuis sanctis manibus reclinasti, Dominum nostrum Jesum Christum Filium tuum, qui est benedictus in sæcula sæculorum.

Amen.

from all the dangers which beset both soul and body.

In the last moments of my life be thou my kind helper, and save from eternal darkness, and from evil of every kind, my poor soul, and the souls of my parents, brothers, sisters, friends, relatives, and benefactors, together with the souls of all the faithful, both living and dead, through the grace of him whom for nine months thou didst bear in thy most holy womb, and whom thou didst place with thy holy hands in the manger, Jesus Christ our Lord, to whom be all honor given for endless ages. Amen.

The Sovereign Pontiff, Leo XII., by a decree of the S. Congr. of Indulgences, Jan. 30, 1828, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all those

who, having said it every day for a month, shall, on the last day of the month, or on one of the days immediately following, being truly penitent, after confession and communion, visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

106.

PRAYER.

O domina mea! O mater mea! tibi me totum offero; atque ut me tibi probem devotum, consecro tibi hodie oculos meos, aures meas, os meum, cor meum, plane me totum. Quoniam itaque tuus sum, O bona mater, serva me, defende me, ut rem ac possessionem tuam.

My queen! my mother! I give myself entirely to thee; and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore, good mother, as I am thine own, keep me, guard me, as thy property and possession.

EJACULATION.

O Domine mea! O mater mea! memento me esse tuum.

Serva me, defende me, ut rem et possessionem tuam.

Ave Maria.

My queen! my mother! remember I am thine own.

Keep me, guard me, as thy property and possession.

Hail Mary.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Aug 5, 1851, granted to all the faithful who, with fervor and at least contrite heart, shall

say, morning and evening, one *Hail Mary*, together with this prayer and ejaculation, to implore of the blessed Virgin victory over temptations, especially over those against chastity:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all those who shall have said them every day for a month, on the day when, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

AN INDULGENCE OF FORTY DAYS, every time that, when tempted, they shall say, with at least contrite heart and devotion, the short ejaculation, "My queen! My mother!" etc.

107.

PSALMS AND PRAYERS OF S. BONAVENTURE IN HONOR OF THE BLESSED VIRGIN.

His Holiness, Pope Pius IX., by a brief, Dec. 9, 1856, granted to all those who, with at least contrite heart and devotion, shall practise the exercise known as *The daily offering of loving prayer and praise, for every day in the week, to the immaculate mother of God*, etc.:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, once a day.

A PLENARY INDULGENCE, on the feasts of the Immaculate Conception, of S. Joseph, S. Bonaventure (July 14), on any day they choose during the month of May, and on another within the octave of the feast of the Immaculate Conception, to all those who, having, during the month preceding these feasts, said these prayers every day, shall, being truly penitent, after confession and com-

munion, visit a church or public oratory, and pray there for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of the Church.

108.

PRAYER.

Ave augustissima regina pacis, sanctissima mater Dei, per sacratissimum cor Jesu Filii tui principis pacis, fac ut quiescat ira ipsius, et regnet super nos in pace. Memorare, O piissima virgo Maria, non esse auditum a sæculo quemquam tua petentem suffragia esse derelictum. Ego tali animatus confidentia ad te venio. Noli, mater Verbi, verba mea despicere; sed audi propitia, et exaudi, O clemens, O dulcis virgo Maria.

Hail, august queen of peace! hail, holiest mother of God! by the sacred heart of Jesus thy Son, the Prince of peace, grant that his anger may end, and that in peace he may reign over us. Remember, O most loving Virgin Mary! that no one ever sought thy mediation without obtaining relief. Animated with this confidence, I come to thee. Do not, O mother of the Word! despise my words; but hear and grant my prayer, O clement, O sweet Virgin Mary!

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Sept. 23, 1846, granted to all the faithful, as often as, with at least contrite heart and devotion, they shall say this prayer:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE to all who shall have said it, at least once a day for a month, on any day, when, after

confession and communion, they shall visit a church or public oratory, and pray there for the intention of his Holiness.

109.

PRAYER.

Most holy and immaculate Virgin! O my mother! thou who art the mother of my Lord, the queen of the world, the advocate, hope, and refuge of sinners! I, the most wretched among them, now come to thee. I worship thee, great queen, and give thee thanks for the many favors thou hast bestowed on me in the past; most of all, do I thank thee for having saved me from hell, which I had so often deserved. I love thee, lady most worthy of all love, and, by the love which I bear thee, I promise ever in the future to serve thee, and to do what in me lies to win others to thy love. In thee I put all my trust, all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the mother of mercy! And since thou hast so much power with God, deliver me from all temptations, or at least obtain for me the grace ever to overcome them. From thee I ask a true love of Jesus Christ, and the grace of a happy death. O my mother! by thy love for God, I beseech thee to be at all times my helper, but, above all, at the last moment of my life. Leave me not until you see me safe in heaven, there for endless ages to bless thee, and sing thy praises. Amen.

His Holiness, Pope Pius IX., by an autograph rescript, Sept. 7, 1854, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this prayer before an image or picture of the blessed Virgin:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all those who, having said it every day for a month, being truly penitent, after confession and communion, shall pray for the needs of the Church, and for the intention of the Sovereign Pontiff.

110.

CHAPLET IN HONOR OF THE TWELVE PRIVILEGES OF THE B. VIRGIN MARY.

In nomine Patris, et Filii et Spiritus Sancti.

Amen.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

Gloria Patri, etc.

In the name of the Father, and of the Son, and of the Holy Ghost.

Amen.

V. Incline unto my aid, O God!

R. O Lord! make haste to help me.

Glory be to the Father, etc.

I. We salute thee, most pure and holy mother of Jesus, and humbly pray thee by thy predestination, by which thou wast from all eternity chosen to be the mother of God; by thy immaculate conception, by which thou wast conceived without stain of original sin; by that most perfect resignation, by which thou didst ever

conform to the good pleasure of God; and, lastly, by that wonderful holiness which made thy life a stainless one, we beseech thee to be our advocate with the Lord, and to obtain the forgiveness of the sins which make us hateful to him. And thou, omnipotent Father, through the merits of these privileges, hearken to the prayers of thy beloved daughter, and pardon her servants. Spare, O Lord! spare thy people.

Our Father, *once;* Hail Mary, *four times:* Glory be to the Father *once.*

V. Per sanctam et immaculatam conceptionem tuam libera nos, gloriosa virgo Maria.	*V.* By thy holy and immaculate conception, deliver us, O glorious Virgin Mary!

II. We salute thee, O most pure and most holy mother of Jesus! and we humbly beseech thee by thy most holy Annunciation, when thou didst conceive in thy womb the divine Word; by thy most happy and painless delivery; by the perpetual virginity allied in thee with the fruitfulness of motherhood; and, lastly, by that bitter agony which our Saviour's death caused thee to undergo, become our mediator, in order that the precious blood of thy Son may bring forth fruit in our souls. And thou, O Son of God! through the merits of these privileges, hear the prayers of thy beloved mother, and pardon the sins of her servants. Spare, O Lord! spare thy people.

Our Father, *once;* Hail Mary, *four times;* Glory be to the Father, *once.*

V. Per sanctam et immaculatam conceptionem tuam libera nos, gloriosa virgo Maria.

V. By thy holy and immaculate conception, deliver us, O glorious Virgin Mary!

III. We salute thee, O most pure and most holy mother of Jesus! and we humbly beseech thee by the joys which filled thy heart at the resurrection and ascension of Jesus Christ; by thine own assumption into heaven, when thou wast exalted above all the choirs of the angels; by the glorious title of queen of all saints, wherewith God has honored thee; and, lastly, by that all-powerful mediation which enables thee to obtain whatever thou desirest, obtain for us true love of God. And thou, O Holy Ghost! through the merits of these privileges, listen to the prayers of thy beloved spouse, and pardon her servants. Spare, O Lord! spare thy people.

Our Father, *once;* Hail Mary, *four times;* Glory be to the Father, *once.*

V. Per sanctam et immaculatam conceptionem tuam libera nos, gloriosa virgo Maria.

V. By thy holy and immaculate conception, deliver us, O glorious Virgin Mary!

Here may be said the litany of Loretto, and an indulgence of three hundred days can be thereby gained. Then say:

Ant. Immaculata conceptio tua, Dei genitrix virgo, gaudium annuntiavit universo mundo: ex te enim ortus est sol justitiæ, Christus Deus

Ant. Thy immaculate conception, Virgin mother of God, brought joy to the whole world; for out of thee rose the Sun of justice, Christ our

noster, qui solvens maledictionem dedit benedictionem, et confundens mortem donavit nobis vitam sempiternam.

V. In conceptione tua, virgo Maria, immaculata fuisti.

R. Ora pro nobis Patrem, cujus Filium Jesum de Spiritu Sancto conceptum peperisti.

God, who, lifting the curse from us, brought us blessings, and, putting death to flight, gave us life eternal.

V. In thy conception, O Virgin Mary! thou wast immaculate.

R. Pray for us to the Father, whose Son Jesus, conceived in thy womb by the Holy Ghost, thou didst bring forth.

OREMUS.

Deus misericordiæ, Deus pietatis, Deus indulgentiæ, qui misertus es super afflictionem populi tui, et dixisti angelo percutienti populum tuum, *Contine manum tuam:* ob amorem illius matris gloriosæ cujus ubera pretiosa, contra venena nostrorum delictorum, dulciter suxisti, præsta auxilium gratiæ tuæ, ut ab omni malo secure liberemur, et a totius perditionis incursu misericorditer salvemur. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY.

O God of mercy, God of pity, God of pardon! who, having compassion for the affliction of thy people, didst say to the angel who smote them, *Stay thy hand:* by thy love of that glorious mother from whose precious breasts thou didst draw sweet nourishment against the poison of our sins; grant the assistance of thy grace, that we may be freed from every evil, and mercifully saved from the assaults of every enemy. Who livest and reignest, world without end. Amen.

His Holiness, Pope Pius IX., by a brief, June 26, 1860, granted to all the faithful who, with at least contrite heart and devotion, shall say this chaplet:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to those who, having said it every day for a month, shall, on any day, being truly penitent, after confession and communion, visit a church or public oratory, and pray there for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

111.

PRAYER.

Heart of Mary, mother of God, our mother; heart most amiable, delight of the ever-adorable Trinity, and worthy of all the veneration and tenderness of angels and of men; heart most like the heart of Jesus, whose most perfect image thou art; heart full of goodness, ever compassionate toward our miseries! vouchsafe to thaw our icy hearts, and change them to the likeness of the heart of Jesus. Infuse into them the love of thy virtues, inflame them with that blessed fire with which thou dost ever burn. In thee let the holy Church find safe shelter; be thou its guardian and its ever-sweet asylum, its tower of strength, impregnable against the assaults of its enemies. Be thou the road leading to Jesus; be thou the channel whereby we receive all graces needful for our salvation. Be thou our help in need, our comfort in trouble, our strength in temptation,

our refuge in persecution, our aid in danger; but especially in the last struggle of our life, at the moment of our death, when all hell shall be unchained against us to snatch away our souls, in that dread moment, that hour so terrible, on which depends our eternity,—ah! then, most tender Virgin, do thou make us feel how great is the sweetness of thy mother's heart, how great thy power with the heart of Jesus, opening to us, in the very fount of mercy itself, a safe refuge, that so one day we too may join with thee in paradise in praising the heart of Jesus forever and forever. Amen.

ACT OF PRAISE TO THE SS. HEARTS OF JESUS AND MARY.

May the divine heart of Jesus and the immaculate heart of Mary be known, praised, blessed, loved, worshipped, and glorified always and in all places. Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, Aug. 18, 1807, granted:

AN INDULGENCE OF SIXTY DAYS, once a day, to those who, with at least contrite heart and devotion, shall say this prayer, together with the acts of praise to the SS. Hearts of Jesus and Mary.

A PLENARY INDULGENCE, on the feasts of the Nativity, of the Assumption and of the S. Heart of Mary, to all those who shall have said them, every day, during the year; provided that, on these feasts, being truly penitent, after confession and communion, they shall visit a church, or an altar in any church, dedicated to the blessed Virgin Mary, and pray for the intention of the Sovereign Pontiff.

A PLENARY INDULGENCE, at the hour of death, to those who, during life, shall have practised this pious exercise every day.

112.

EJACULATION.

Sweet heart of Mary, be my salvation!

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Sept. 30, 1852, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this ejaculation:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all those who shall have said it every day for a month, on any day, when, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

113.

LITTLE CHAPLET IN HONOR OF THE IMMACULATE HEART OF MARY.

V. Deus in adjutorium meum intende.
R. Domine ad adjuvandum me festina.
V. Gloria Patri, etc.
R. Sicut erat, etc.

V. Incline unto my aid, O God!
R. O Lord! make haste to help me.
V. Glory be to the Father, etc.
R. As it was, etc.

I Immaculate virgin, who, conceived without sin, didst direct every movement of thy most pure

heart to that God who was ever the object of thy love, and who wast ever most submissive to his will: obtain for me the grace to hate sin with my whole heart, and to learn of thee to live in perfect resignation to the will of God.

Our Father *once*, Hail Mary *seven times.*

Heart transpierced with pain and woe!
Set my heart with love aglow.

II. I marvel, Mary, at thy deep humility, through which thy blessed heart was troubled at the gracious message brought thee by Gabriel the archangel, that thou wast chosen mother of the Son of the Most High, and through which thou didst proclaim thyself his humble handmaid: wherefore, in great confusion at the sight of my pride, I ask thee for the grace of a contrite and humble heart, that, knowing my own misery, I may obtain that crown of glory promised to the truly humble of heart.

Our Father, *etc.* Heart, *etc.*

III. Blessed virgin, who in thy sweetest heart didst keep, as a precious treasure, the words of Jesus thy Son, and, pondering on the lofty mysteries they contained, didst learn to live for God alone: how doth my cold heart confound me! O dearest mother! get me grace so to meditate within my heart upon God's holy law, that I may strive to follow thee in the fervent practice of every Christian virtue.

Our Father, *etc.* Heart, *etc.*

IV. Glorious queen of martyrs, whose sacred heart was pierced in thy Son's bitter passion by the sword whereof the holy old man Simeon had prophesied: gain for my heart true courage and a holy patience to bear the troubles and misfortunes of this miserable life, that so, by crucifying my flesh with its desires, while following the mortification of the cross, I may, indeed, show myself to be a true son of thine.

Our Father, *etc.* Heart, *etc.*

V. O Mary, mystical rose, whose loving heart, burning with the living fire of charity, did accept us for thy sons at the cross's foot, becoming thus our tender mother! make me feel the sweetness of thy maternal heart and thy power with Jesus, that, when menaced by the perils of this mortal life, and most of all in the dread hour of death, my heart, united with thine, may love my Jesus then and through all ages. Amen.

Our Father, *etc.* Heart, *etc.*

Let us now turn to the most sacred heart of Jesus, that he may inflame us with his holy love.

O divine heart of Jesus! to thee I consecrate myself, full of deep gratitude for the many blessings I have received and daily do receive from thy boundless charity. With my whole heart I thank thee for having, in addition to them all, vouchsafed to give me thy own most holy mother, giving me to her as a son, in the person of the beloved disciple. Let my heart ever burn with

love for thee, finding in thy sweetest heart its peace, its refuge, and its happiness.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Dec. 11, 1854, granted to all the faithful who, with at least contrite heart and devotion, shall say this little chaplet:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all those who have the pious custom of saying it every day for a month, on any day, when, being truly penitent, after confession and communion they shall visit a church or public oratory, and pray there devoutly, for some time, for the intention of his Holiness

114.

PRAYER

O beata virgo Maria! quis tibi digne valeat jura gratiarum, ac laudum præconia rependere, quæ singulari tuo assensu mundo succurristi perdito? Quas tibi laudes fragilitas humani generis persolvat, quæ solo tuo commercio recuperandi aditum invenit? Accipe itaque quascumque exiles, quascumque meritis tuis impares gratiarum actiones, et cum susceperis

O blessed Virgin Mary! who can duly thank thee, or herald forth thy praises, who, by the assent of thy single will, didst rescue a fallen world? What honor can be paid to thee by our weak human nature, which, by thy intervention alone, hath found the way to return to grace and life? Accept, then, such poor thanks as we have here to offer, unequal to thy

vota, culpas nostras orando excusa. Admitte nostras preces intra sacrarium exauditionis, et reporta nobis antidotum reconciliationis. Sit per te excusabile, quod per te ingerimus; fiat impetrabile quod fida mente poscimus. Accipe quod offerimus, redona quod rogamus, excusa quod timemus, quia tu es spes unica peccatorum. Per te speramus veniam delictorum, et in te, beatissima, nostrorum est expectatio præmiorum. Sancta Maria succurre miseris, juva pusillanimes, refove flebiles, ora pro populo, interveni pro clero, intercede pro devoto femineo sexu: sentiant omnes tuum juvamen, quicumque celebrant tuam sanctam commemorationem. Assiste parata votis poscentium, et reporta nobis optatum effectum. Sint tibi studia assidua orare pro populo Dei, quæ meruisti, benedicta, Redemptorem ferre mundi, qui vivit et

merits though they be; and, accepting our good desires, obtain by thy prayers the remission of our offences. Graciously hear our prayers, and obtain for us the remedy of reconciliation. May the offering we make to God through thee, through thee be acceptable in his sight; and may that be granted which we ask with trustful heart. Accept our offerings, grant us our petitions, banish our fears; for thou art the sole hope of sinners. Through thee we hope for the forgiveness of our sins; and in thee, most blessed Lady, is the hope of our reward. Holy Mary, succor the wretched, help the fainthearted, comfort the sorrowful, pray for the people, shield the clergy, intercede for holy women; let all who celebrate thy holy commemoration feel thy protection. Be thou at hand, ready to aid our prayers, and obtain for us what we desire.

regnat in sæcula sæculorum. Amen.	Make it thy care, blessed Lady, to intercede ever for the people of God—thou who didst deserve to bear the Redeemer of the world, who liveth and reigneth, for ever and ever. Amen.

His Holiness, Pius IX., by a rescript from the Office of the Secretary of Memorials, May 19, 1854, granted:

AN INDULGENCE OF FIFTY DAYS to all the faithful, as often as, with at least contrite heart and devotion, they shall say this prayer.

115.

PRAYER TO THE VIRGIN MARY, OUR LADY OF PITY.

Kneeling at thy holy feet, O gracious queen of heaven! we offer thee our deepest reverence. We confess that thou art the daughter of the eternal Father, the mother of the divine Word, and the spouse of the Holy Ghost. Full of grace, of virtue, and of heavenly gifts, thou art the chaste temple of the holy Trinity. With thee are treasured God's mercies, and thou, too, dost dispense them. And since thy loving heart is filled with charity, sweetness, and tender compassion for us poor sinners, we call thee mother of holy pity. With the greatest trust, then, do I come to thee in my sorrow and distress. I beg that thou wouldst make me confide in thy love, by granting me . . . if it be God's will, and for

the welfare of my soul. Cast, then, thine eyes of pity upon me and upon all my kindred. That I may not perish, shield me from the attacks of the world, the flesh, and the devil, who continually assail me. Remember, O fondest of mothers! that we are thy children, purchased with the precious blood of thy divine Son. Pray, without ceasing, that the adorable Trinity may give us the grace ever to be victorious over the devil, the world and our unhallowed passions: that grace by which the just grow in holiness, sinners are converted, and heresy destroyed; by which the unbeliever is enlightened, and the Jews brought to the true religion. Bestow upon us this boon, O most pure Virgin! through the infinite bounty of the Most High, through the merits of thy Son, by the care with which thou didst nourish him, by the devotion with which thou didst serve him, by the love with which thou didst cherish him, by thy tears and anguish endured in his holy passion. Obtain for us the great favor that the whole world may be made one people and one church, which shall give thanks, praise, and glory to the most holy Trinity, and to thee who art its mediator.

May the power of the Father, the wisdom of the Son, and the virtue of the Holy Ghost, grant us this blessing. Amen.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, March 26, 1860, confirmed and, as far as necessary, granted, anew, to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all who, having said it every day for a month, on any day, being truly penitent, after confession and communion, shall visit a church or public oratory, and pray there devoutly, for some time, for the intention of his Holiness.

116.

AN EXERCISE OF DEVOTION IN HONOR OF THE HOLY DELIVERY OF THE BLESSED VIRGIN, COMPOSED BY S. CATHARINE OF BOLOGNA.—PRAYER AND PROTESTATIONS.

To be said every day.

With lowly reverence we kneel at thy feet, O powerful queen of heaven! We humbly beseech thee, advocate of sinners, through the precious blood of thy divine Son, poured out for us, wretched sinners, and through the intercession of thy beloved servant, S. Catharine, that thou wouldst obtain for us the true spirit of devotion in this holy exercise; that thou wouldst enable us to imitate thy virtues and those of this saint, to the honor and glory of thine only Son Jesus. Deign to forget our offences, think not of our monstrous ingratitude, but bury us in the depths of thy pity. For the sake of the love which thou bearest thy dear S. Catharine, procure for us the remission of our sins; so that we may hope to obtain what our spiritual good requires. Amen.

On the first day.

In imitation of S. Catharine, we will begin by praising the holy mother of God, saying the *Hail Mary* forty times, and as often, "*Blessed be the hour,*" etc., in honor of her holy delivery, that, enjoying her protection at the hour of death, and being truly sorry for our sins, we may pass from this earthly pilgrimage to the eternal delights of heaven.

On the other days.

We will continue to praise the great mother of God, saying the *Hail Mary* forty times, and as often, "*Blessed be the hour,*" etc., in honor of her holy delivery, that, enjoying her protection at the hour of death, and being truly sorry for our sins, we may pass from this earthly pilgrimage to the eternal delights of heaven.

On the last day.

We will finish this devotion by praising the great mother of God, saying the *Hail Mary* forty times, and as often, "*Blessed be the hour,*" etc., in honor of her holy delivery, that, enjoying her protection at the hour of death, and being truly sorry for our sins, we may pass from this earthly pilgrimage to the eternal delights of heaven.

THE FIRST DECADE.

Whilst saying the *Hail Mary* and "*Blessed be the hour,*" etc., ten times, we will consider the

unspeakable mystery of the Incarnation of the Word, and the great dignity of the blessed Virgin in having been chosen mother of the Most High.

Hail Mary.

Say at the end of each *Hail Mary:* Blessed be the hour, O Mary! in which thou didst become the mother of Jesus, Son of God.

SECOND DECADE.

Whilst saying the *Hail Mary* and "*Blessed be the hour,*" etc. ten times, we will meditate on the humility of the King of heaven, who chose to be born in a wretched hovel, and the joy Mary had in seeing the only-begotten of the Father born of her.

Hail Mary.

Say at the end of each *Hail Mary:* Blessed be the hour, O Mary! in which thou didst become the mother of Jesus, Son of God.

THIRD DECADE.

Whilst saying the *Hail Mary* and "*Blessed be the hour,*" etc., ten times, we will contemplate with attention the exact diligence of the blessed Virgin, when she fulfilled so perfectly the duties of Mary and Martha, meditating upon her Son and Redeemer, and caring for him in his childhood.

Hail Mary.

Say at the end of each *Hail Mary:* Blessed be the hour, O Mary! in which thou didst become the mother of Jesus, Son of God.

FOURTH DECADE.

Whilst saying the *Hail Mary* and "*Blessed be the hour,*" etc., ten times, we will reflect upon the great reverence with which Mary pressed him to her heart rather than to her bosom, embraced and kissed him, adoring him as her God and ours, become man for love of us; wherefore, with devout respect and affection, we will say:

Hail Mary.

Say at the end of each *Hail Mary:* Blessed be the hour, O Mary! in which thou didst become the mother of Jesus, Son of God.

Then is said:

Praise be to God, that, in imitation of S. Catharine, we have begun *(on the first day)*—we have continued *(on the other days)*—we have ended *(on the last day)* this pious exercise.

It remains for us only to beg the queen of angels, that, in return for the *Hail Mary* and "*Blessed be the hour,*" etc., which we have said so often, she would deign, as mother of the child Jesus, to obtain for us these two graces: first that we may be truly penitent for our sins secondly, that at our death we may be surely saved. Hence, let every one, in imitation of S Catharine, invoke her, saying:

Eia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende, O clemens, O pia, O dulcis virgo Maria.

Turn, then, our advocate, thine eyes of mercy upon us. And, after this our exile is over, show unto us the blessed fruit of thy womb, Jesus, O clement, O pious, O sweet Virgin Mary!

Then say the Litany, and afterward:

V. Dignare me laudare te, virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

V. Deign that I may praise thee, O sacred Virgin!

R. Give me strength against thine enemies.

OREMUS.

Deus, qui de beatæ Mariæ virginis utero Verbum tuum angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis, ut qui vere eam genetricem Dei credimus, ejus apud te intercessionibus adjuvemur.

LET US PRAY.

O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary! grant to us, thy suppliants, that we, who believe her to be truly the mother of God, may be assisted by her intercession with thee.

Conscientias nostras, quæsumus Domine, visitando purifica, ut veniens Jesus Christus Filius tuus Dominus noster cum omnibus sanctis,

Purify, O Lord! our consciences by thy holy visitations, that thy Son Jesus Christ, our Lord, coming with all the saints, may find in us a

paratam sibi in nobis inveniat mansionem. Qui tecum vivit et regnat in sæcula sæculorum.
R. Amen.

dwelling prepared for him. Who liveth and reigneth with thee, forever and ever.
R. Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, Nov. 14, 1815, granted to all the faithful who, with at least contrite heart and devotion, shall perform this pious devotion, in preparation for the feast of Christmas:

AN INDULGENCE OF ONE HUNDRED DAYS, every time.

A PLENARY INDULGENCE to all those who shall perform it for at least twenty days, if, being truly penitent, after confession and communion, they shall visit a church and pray there, for some time, for the intention of his Holiness.

117.

PRAYER.

Virgin mother of God, most holy Mary, secure refuge of sinners! to thee, who art, after God, our hope and consolation in this place of exile, to thee I have recourse with sincere confidence, though most undeserving of thy patronage. I know, on the one hand, how much I stand in need of being converted from my heart out, yet, on the other, the heinousness of my crimes strikes me with terror. To thee, then, I betake myself, to thee who art our sovereign mediator with thy dear son Jesus, as he is with his eternal Father. To thee, after Jesus, must I look for my amend-

ment. Vouchsafe then, O mother of mercy! to obtain for me the grace of a true and lasting conversion. I wish to change my life entirely. In this I am sincere; but my evil habits and the ill use I have made of so many saving inspirations, the multitude and heinousness of my sins, and the bonds by which the world holds me, while they render amendment difficult, call for thy special assistance. Grant it to me in spite of my unworthiness. In thee I trust: do thou not reject me. Although deserving of eternal punishment, I throw myself at thy feet, sorrowful and repentant. My sins, I own, have taken from me the strength which grace imparts, have cast me out from among the adopted sons of God, have deprived me of the right to everlasting happiness, and drawn on me, instead, the wrath of heaven. Tell me what I must do to regain the friendship of thy son Jesus. Beg of him, by his precious blood, his bitter passion, and cruel death on the cross, to pardon my offences, and he will pardon them. Tell him thy desire for my salvation, and he will save me. But, as I can still fall into sin and lose the life of grace amid the dangers which encompass me, ever watch thou over me, and I shall surely triumph over the enemies who incessantly work for my ruin. Instil into my heart a lively faith, a firm hope, an ardent charity, and all the virtues suitable to my state of life, and obtain for me constancy in good, and final perseverance. In fine, be thou my loving mother here below, and my advocate at the hour of death, that I may be of the num-

ber of those to whom thy divine Son will say: "Come, ye blessed of my Father, possess the kingdom prepared for you." Amen.

The Sovereign Pontiff, Leo XII., by a decree of the S. Congr. of indulgences, Jan. 30, 1828, granted to all the faithful who, with at least contrite heart and devotion shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all who shall say it, every day for a month, on the last day of the month, or one of the eight days immediately following, if, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

118.

CHAPLET OF TWELVE STARS, COMPOSED BY S. JOSEPH CALASANCTIUS.

All praise and thanksgiving be to the ever-blessed Trinity, who hath manifested to us Mary, ever virgin, clothed with the sun, with the moon beneath her feet, and on her head a mystic crown of twelve stars.

R. For ever and ever. Amen.

Let us praise and give thanks to God th Father, who chose her for his daughter.

R. Amen.

Our Father

Praise be to God the Father, who predestined her to be the mother of his Son.

R. Amen.

Hail Mary.

Praise be to God the Father, who saved her from all stain in her conception.

R. Amen.

Hail Mary.

Praise be to God the Father, who, on her birthday, adorned her with his choicest gifts.

R. Amen.

Hail Mary.

Praise be to God the Father, who gave her S. Joseph for her pure spouse and companion.

R. Amen.

Hail Mary and *Glory be to the Father.*

Let us praise and give thanks to God the Son, who chose her for his mother.

R. Amen.

Our Father.

Praise be to God the Son, who became incarnate in her womb, and dwelt there for nine months.

R. Amen.

Hail Mary.

Praise be to God the Son, who was born of her, and nourished with her milk.

R. Amen.

Hail Mary.

Praise be to God the Son, who, in his childhood, willed that Mary should teach him.

R. Amen.

Hail Mary.

Praise be to God the Son, who revealed to her the mysteries of the redemption of the world.

R. Amen.

Hail Mary and *Glory be to the Father.*

Let us praise and give thanks to God the Holy Ghost, who made her his spouse.

R. Amen.

Our Father.

Praise be to God the Holy Ghost, who first revealed to her his name of Holy Ghost.

R. Amen.

Hail Mary.

Praise be to God the Holy Ghost, through whose operation she was at once virgin and mother.

R. Amen.

Hail Mary.

Praise be to God the Holy Ghost, through whom she became the living temple of the most holy Trinity.

R. Amen.

Hail Mary.

Praise be to God the Holy Ghost, by whom she was exalted in heaven high above all creatures.

R. Amen.

Hail Mary and *Glory be to the Father.*

For the holy Catholic Church, for the propagation of the faith, for peace among Christian princes, and fo the uprooting of all heresy.

Hail, holy Queen, etc.

The Sovereign Pontiff, Gregory XVI., by a decree of the S. Congr. of Indulgences, Jan. 8, 1838, granted to all the faithful who, with at least contrite heart and devotion, shall say this chaplet:

AN INDULGENCE OF A HUNDRED DAYS.

119.

PRAYERS IN HONOR OF OUR LADY OF PERPETUAL HELP.

I.

Behold at thy feet, O mother of perpetual help! a wretched sinner who has recourse to thee and confides in thee. O mother of mercy! have pity on me. I hear thee called by all, the refuge and the hope of sinners: be, then, my refuge, and my hope. Assist me, for the love of Jesus Christ; stretch forth thy hand to a miserable fallen creature who recommends himself to thee, and who devotes himself to thy service forever. I bless and thank almighty God, who in mercy has given me this confidence in thee, which I hold to be a pledge of my eternal salvation. It is true that in the past I have miserably fallen into sin, because I had not recourse to thee. I know that, with thy help, I shall conquer. I know, too, that thou wilt assist me, if I recommend myself to

thee; but I fear that, in time of danger, I may neglect to call on thee, and thus lose my soul. This grace, then, I ask of thee, and this I beg, with all the fervor of my soul, that, in all the attacks of hell, I may ever have recourse to thee. O Mary! help me. O mother of perpetual help never suffer me to lose my God.

II.

O mother of perpetual help! grant that I may ever invoke thy most powerful name, which is the safeguard of the living, and the salvation of the dying. O purest Mary! O sweetest Mary! let thy name henceforth be ever on my lips. Delay not, O blessed Lady! to succor me, whenever I call on thee; for, in all my temptations, in all my needs, I shall never cease to call on thee, ever repeating thy sacred name, Mary, Mary. O what consolation, what sweetness, what confidence, what emotion, fills my soul when I utter thy sacred name, or even only think of thee! I thank the Lord for having given thee, for my good, so sweet, so powerful, so lovely a name. But I will not be content with merely uttering thy name. Let my love for thee prompt me ever to hail thee, mother of perpetual help.

III.

O mother of perpetual help! thou art the dispenser of all the gifts which God grants to us miserable sinners; and for this end he has made

thee so powerful, so rich, and so bountiful, in order that thou mayest succor us in our misery. Thou art the advocate of the most wretched and abandoned sinners who have recourse to thee: come to my help, I commend myself to thee. In thy hands I place my eternal salvation, and to thee I intrust my soul. Count me among thy most devoted servants; take me under thy protection, and it is enough for me. For, if thou protect me, I fear nothing; not from my sins, because thou wilt obtain for me the pardon of them; nor from the devils, because thou art more powerful than all hell together; nor even from Jesus, my judge, because by one prayer from thee he will be appeased. But one thing I fear: that, in the hour of temptation, I may through negligence fail to have recourse to thee, and thus perish miserably. Obtain for me, therefore, the pardon of my sins, love for Jesus, final perseverance, and the grace ever to have recourse to thee, O mother of perpetual help!

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of Rites, May 17, 1866, granted to all the faithful who, with at least contrite heart and devotion, shall say these prayers:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, for each of the three prayers.

120.

MONTH OF MAY.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, June 18, 1822, granted to all the faithful who, either in public or in private, shall honor the blessed Virgin with some special homage or devout prayers, or the practice of other virtuous acts:

AN INDULGENCE OF ONE HUNDRED DAYS, every day.

A PLENARY INDULGENCE, once in this month, on the day when, being truly penitent, after confession and communion, they shall pray for the intention of his Holiness.

By a grant of the Sovereign Pontiff, Pius IX., Aug 8, 1859, these indulgences may be gained on the first day of June.

121.

HYMN.

Stabat mater dolorosa
Juxta crucem lacrymosa
Dum pendebat Filius.
Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

See, the mother stands deploring,
By the cross her tears outpouring,
Where her Son expiring hangs;
For her gentle spirit groaning,
Anguish-smitten and bemoaning,
Rend the sword's most cruel pangs.

O quam tristis et afflicta
Fuit illa benedicta
Mater unigeniti!

Quæ mœrebat, et dolebat,
Pia Mater dum videbat
Nati pœnas inclyti.

Quis est homo qui non fleret,
Matrem Christi si videret
In tanto supplicio?

Quis non posset contristari
Christi matrem contemplari
Dolentem cum Filio.

Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.
Vidit suum dulcem natum
Moriendo desolatum,
Dum emisit spiritum.

Oh how downcast and distressèd
Was the mother ever blessed
Of the sole-begotten one,
Who lamented and who grievèd
Mother mild, as she perceivèd
Torments rack her heavenly Son.

Who could keep from tears of anguish,
Could he see Christ's mother languish
Thus in grief and suffering wild?
Who his agony could smother
Could he see his gentle mother
Sorrowing with her only child?

For his people sacrificèd
She beheld Christ agoniz d,
And beneath the scourger's rod,—
She beheld her offspring blessed
Die forsaken and distressèd,
As he gave his soul to God.

Eja mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac, ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Sancta mater istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.
Juxta crucem tecum stare,
Et me tibi sociare
In planctu desidero.

Grant, O mother, love's out-springing!
Me to feel thy sorrows' wringing,
Bid me share thy cup of woe.
Make my heart forever fervent,
Christ my God's adoring servant,
That his pleasure I may do.

Bid me bear, O mother blessed!
On my heart the wounds impressed,
Suffered by the Crucified;
And thy Son's most bitter passion,
Racked in so remorseless fashion,
All for me, with me divide.

With thee weeping in communion,
With the Crucified in union,
Long as life within me plays;
By the cross with thee remaining,
Joined with thee in grief and plaining,
Such the boon thy servant prays.

Virgo virginum præclara
Mihi jam non sis amara,
Fac me tecum plangere.
Fac, ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

Fac me plagis vulnerari,
Fac me cruce inebriari,
Et cruore Filii.

Flammis ne urar succensus,
Per te, virgo, sim defensus
In die judicii.

Christe, cum sit hinc exire,
Da per matrem me venire
Ad palmam victoriæ.
Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria.

Amen.

Queen of Virgins, heav'n adorned,
Let me not of thee be scorned,
Let me share thy grief and woe.
Jesu's death my study making,
In his agony partaking,
Make me all his tortures know.

All his bitter torments feeling,
In the cross my spirit reeling,
In this blood my senses drown;
That, all glowing with affection.
I may find in thee protection
When to judgment he comes down.

In the cross salvation yield me,
And in Jesus' passion shield me,
Cherish me with mercy's aid.
When my earthly frame shall perish,
Grant around my soul to flourish
Eden's joys that never fade.

Amen.

The venerable Pontiff, Innocent XI., desirous that all the faithful should often call to mind the sorrow endured by the blessed Virgin Mary, when she stood at the foot of the cross of her divine Son, Jesus, by a brief, Sept. 1 1681, granted:

AN INDULGENCE OF ONE HUNDRED DAYS, every time that they shall say this hymn with devotion, in honor of the blessed Virgin, mother of sorrows.

This indulgence was confirmed by Pope Pius IX., by a rescript, June 18, 1876.

122.

CHAPLET OF THE SEVEN DOLORS.

Act of Contrition.

O Saviour, my sole and only love! see me before thy divine presence, all confusion by reason of the many grievous injuries I have done thee. With my whole heart I ask thy pardon for them; repenting of them out of pure love for thee, and, at the thought of thy great goodness, hating and loathing them above every other evil of this life. Would that I had died a thousand times ere ever I had offended thee! but now I am most firmly resolved to lose my life a thousand times rather than to offend thee again. My Jesus crucified, I firmly purpose to cleanse my soul forthwith by thy most precious blood, in the sacrament of penance. And thou, most tender Virgin, mother of mercy, and refuge of the sin-

ner, do thou, by thy bitter pains, obtain for me the pardon of my sins. Meanwhile, praying, in accordance with the wishes of so many holy Pontiffs, for the indulgences attached to this chaplet, I hope thereby to obtain remission of all the punishment due to my sins.

I. With this heartfelt confidence, I meditate on the first dolor, when Mary, virgin mother of my God, presented Jesus, her only-begotten Son, in the temple, laid him in the arms of holy old Simeon, and heard his word of prophecy, "A sword shall pierce thy own soul," which foretold the passion and death of her Son Jesus.

Our Father once, *Hail Mary* seven times.

II. The second dolor of the blessed Virgin was when she had to fly into Egypt on account of the persecution of cruel Herod, who impiously sought to slay her well-beloved Son.

Our Father once, *Hail Mary* seven times.

III. The third dolor of the blessed Virgin was when, after having gone up to Jerusalem, at the Passover, with Joseph, her spouse, and Jesus, her beloved Son, she missed him while returning to her humble dwelling, and for three days bewailed the loss of her sole-beloved one.

Our Father once, *Hail Mary* seven times.

IV. The fourth dolor of the blessed Virgin was when she met her most loving Son, Jesus, carrying on his tender shoulders the heavy cross, whereon he was to be crucified for our salvation

Our Father once, *Hail Mary* seven times.

V. The fifth dolor of the blessed Virgin was when she saw her Son Jesus raised upon the tree of the cross, and all his sacred body pour forth blood; and then, after three long hours of agony, beheld him die

Our Father once, *Hail Mary* seven times.

VI. The sixth dolor of the blessed Virgin was when she saw the lance pierce the sacred side of Jesus, her beloved Son, and then received his holy body taken down from the cross and laid in her stainless bosom.

Our Father once, *Hail Mary* seven times.

VII. The seventh and last dolor of the blessed Virgin, queen and advocate of us, her servants, miserable sinners, was when she saw the holy body of her Son laid in the sepulchre.

Our Father once, *Hail Mary* seven times.

Then say the *Hail Mary* three times, in veneration for the tears which Mary shed in her sorrows, to obtain

thereby true sorrow for our sins, and the holy indulgences attached to this pious exercise.

V. Ora pro nobis, virgo dolorosissima.

R. Ut digni efficiamur promissionibus Christi.

OREMUS.

Interveniat pro nobis, quæsumus, Domine Jesu Christe, nunc et in hora mortis nostræ, apud tuam clementiam, beata virgo Maria mater tua, cujus sacratissimam animam in hora tuæ passionis doloris gladius pertransivit. Per te, Jesu Christe, salvator mundi, qui cum Patre et Spiritu Sancto vivis et regnas, etc. Amen.

V. Pray for us, Virgin most sorrowful.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

Grant, we beseech thee, O Lord Jesus Christ, that the most blessed Virgin Mary, thy mother, may intercede for us before the throne of thy mercy, now, and at the hour of our death, through whose most holy soul, in the hour of thine own passion, the sword of sorrow passed, Through thee, Jesus Christ, Saviour of the world, who livest and reignest, with the Father and the Holy Ghost, for ever and ever. Amen.

The Sovereign Pontiff, Benedict XIII., by the brief *Redemptoris Domini*, Sept. 26, 1724, granted:

AN INDULGENCE OF TWO HUNDRED DAYS for every *Our Father*, and the same for every *Hail Mary*, to all the faithful who, being truly penitent, after confession, or at least with a firm purpose of going to confession, shall

say this chaplet in a church of the Order of the Servants of Mary.

AN INDULGENCE OF TWO HUNDRED DAYS to those who shall practise this devotion any where on Fridays, during Lent, or on the feast and during the octave of the Seven Dolors of the blessed Virgin Mary.

AN INDULGENCE OF ONE HUNDRED DAYS to those who shall perform this pious exercise out of church, on any day of the year.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to any one who shall say this chaplet, alone or in company with others.

The Sovereign Pontiff, Clement XII., by the brief, *Unigeniti Filii Dei*, Dec. 12, 1734, besides confirming these indulgences added the following:

AN INDULGENCE OF ONE HUNDRED YEARS to those who have received the chaplet directly from a religious of the Order of the Servants of Mary, every time that, being truly penitent, after confession, or at least with a firm purpose of going to confession, they shall say it with devotion.

AN INDULGENCE OF ONE HUNDRED AND FIFTY YEARS to those who, shall say it on Mondays, Wednesdays, and Saturdays and feasts of obligation, provided that, being truly penitent, after confession, they shall have received it directly from a religious of the same order, and carry it about them.

AN INDULGENCE OF TWO HUNDRED YEARS, to all the faithful who, having made an exact examination of conscience, being truly penitent, after confession, shall say this chaplet with devotion and pray for the triumph of holy Mother Church, for the extirpation of heresy, and for the spread of the Catholic religion.

AN INDULGENCE OF TEN YEARS to those who keep one of these chaplets about them, and say it frequently, every time that, being truly penitent, after confession and communion, they shall assist at mass, or hear a sermon with due attention, or accompany the blessed acrament when carried to the sick, or reconcile enemies, r bring sinners to repentance, or say the *Our Father* and he *Hail Mary* seven times, or do any spiritual or corporal work of mercy, in honor of our Lord Jesus Christ, the blessed Virgin, or their patron saint.

A PLENARY INDULGENCE, once a year, to all those who have the pious custom of saying it four times a week, on any day when, being truly penitent, after confession and communion, they shall say it with devotion.

A PLENARY INDULGENCE, once a month, to all those who shall say it every day for a month, if, being truly penitent, after confession and communion, they shall pray for the triumph of holy Mother Church, for peace and union among Christian princes and for the extirpation of heresy.

In order to gain these indulgences, it is requisite that the chaplets should be blessed by the superiors of the Order of the Servants of Mary, or by other priests deputed by them; and, when blessed, they cannot be sold or lent for the purpose of communicating the indulgences to others, in which case they would forthwith lose the indulgences attached to them, according to the regulations of the above-mentioned brief of Benedict XIII.

123.

ONE HOUR'S PRAYER IN THE YEAR.

The Sovereign Pontiff, Clement XII., by a decree of the S. Congr of Indulgences, Feb. 4, 1736, granted:

A PLENARY INDULGENCE, once a year, to all those who, being truly penitent, after confession and communion, shall make one hour's prayer in honor of the blessed Virgin Mary, mother of sorrows, considering her sorrows, and saying other prayers suitable to this devotion.

124.

PIOUS EXERCISE.

The Sovereign Pontiff, Pius VII., by a brief, Dec. 4, 1815, in order to increase, in all the faithful, devotion toward the sorrows of the most holy Virgin Mary, and to excite in them grateful recollection of the passion of her Son Jesus, granted to those who, with contrite heart, shall say the *Hail Mary*, seven times, and after each *Hail Mary*, the stanza,

Sancta mater istud agas,	Bid me bear, O mother blessed!
Crucifixi fige plagas	On my heart the wounds impressed
Cordi meo valide.	Suffered by the Crucified,

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, on any one day, in each month, to those who shall have practised this devotion for a month, if, being truly penitent, after confession and communion, they shall pray for holy Church, etc.

His Holiness, Pope Pius IX., by a rescript, June 18, 1876, confirmed these indulgences.

125.

PIOUS PRACTICE ON THE LAST DAYS OF THE CARNIVAL.

In order to increase the devotion of the faithful toward the sacred sorrowing heart of most holy Mary, and, at the same time, to make some compensation for the many offences which are committed against God on the days of the Carnival, the Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, June 18, 1822, granted:

AN INDULGENCE OF THREE HUNDRED DAYS to all the faithful, every time that they shall assist at any devout exercise in honor of the sorrows of the most holy Virgin Mary, on the last ten days of the Carnival, in any church, or public or private oratory,

A PLENARY INDULGENCE to those who shall assist at this devotion at least five times, on the day when, being truly penitent, after confession and communion, they shall pray for the wants of the Church and for the intention of his Holiness.

126.

EXERCISE IN HONOR OF THE SORROWFUL HEART OF MARY.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

Gloria Patri et Filio, etc.

V. Incline unto my aid, O God!

R. O Lord! make haste to help me.

Glory be to the Father, etc.

I. I compassionate thee, sorrowing Mary, in the grief thy tender heart underwent when the holy old man Simeon prophesied to thee. Dear mother, by thy heart then so afflicted, obtain for me the virtue of humility and the gift of the holy fear of God.

Hail Mary, etc.

II I compassionate thee, sorrowing Mary, for the anxiety which thy most tender heart underwent during thy flight into Egypt and thy sojourn there. Dear mother, by thy heart then so sorrowful, obtain for me the virtue of liberality, especially toward the poor, and the gift of piety.

Hail Mary, etc.

III. I compassionate thee, sorrowing Mary, for the terrors felt by thy anxious heart when thou didst lose thy dear Son, Jesus. Dear mother, by thy heart then so agitated, obtain for me the virtue of chastity, and with it the gift of knowledge.

Hail Mary, etc.

IV. I compassionate thee, sorrowing Mary, for the shock thy mother's heart experienced when Jesus met thee as he carried his cross. Dear mother, by that loving heart of thine, then so afflicted, obtain for me the virtue of patience and the gift of fortitude.

Hail Mary, etc.

V I compassionate thee, sorrowing Mary, for the martyrdom thy generous heart bore so nobly whilst thou didst stand by Jesus agonizing. Dear mother, by thy heart then so cruelly martyred, obtain for me the virtue of temperance and he gift of counsel.

Hail Mary, etc.

VI. I compassionate thee, sorrowing Mary, for the wound with which thy tender heart was riven when Jesus' sacred side was pierced with the lance. Dear mother, by thy heart then pierced through, obtain for me the virtue of fraternal charity and the gift of understanding.

Hail Mary, etc.

VII. I compassionate thee, sorrowing Mary, for the anguish felt by thy loving heart when Jesus' body was laid in the sepulchre. Dear mother, by all the bitterness of desolation thou didst then know, obtain for me the virtue of diligence and the gift of wisdom.

V. Ora pro nobis, virgo dolorosissima.
R. Ut digni efficiamur, etc.

V. Pray for us, most sorrowful Virgin.
R. That we may be made worthy, etc.

OREMUS.

Interveniat pro nobis, quæsumus Domine Jesu Christe, nunc et in hora mortis nostræ apud tuam clementiam beata

LET US PRAY.

Grant, we beseech thee, O Lord Jesus Christ! that the most blessed Virgin Mary, thy mother, may inte-

virgo Maria mater tua, cujus sacratissimam animam in hora tuæ passionis doloris gladius pertransivit. Per te Jesu Christe, salvator mundi, qui cum Patre et Spiritu Sancto vivis et regnas, etc. Amen.

cede for us before the throne of thy mercy, now, and at the hour of our death; through whose most holy soul, in the hour of thine own passion, the sword of sorrow passed. Through thee, Jesus Christ, Saviour of the world, who livest and reignest with the Father and the Holy Ghost, for ever and ever. Amen.

His Holiness, Pius VII., by a rescript, Jan. 14, 1815, granted:

AN INDULGENCE OF THREE HUNDRED DAYS to all the faithful, every time that, with at least contrite heart and devotion, they shall say these prayers.

127.

PRAYER ON GOOD FRIDAY AND ON OTHER FRIDAYS.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, June 18, 1822, granted:

A PLENARY INDULGENCE to all the faithful who, from three o'clock on Good Friday, to twelve o'clock on Holy Saturday, when the Church is wont to celebrate the resurrection of our Lord, in public or in private, for an hour, or at least for half an hour, shall unite with the blessed Virgin in sorrow, after the death of her divine Son, by meditation, pious prayers, or other exercises of

devotion. This indulgence may be gained when, after confession, they shall fulfil their Easter duty.

AN INDULGENCE OF THREE HUNDRED DAYS to all the faithful who, in any week, from three o'clock on Friday until Sunday morning, shall, for an hour, or at least for half an hour, unite with the blessed Virgin in sorrow, by meditation, pious prayers, or other exercises of devotion.

A PLENARY INDULGENCE, on one of the last days of the month, to those who shall have practised this devotion every week, provided they shall go to confession and communion.

128.

THE MONTH OF SEPTEMBER.

His Holiness, Pope Pius IX., by a brief, April 3, 1857, and by a rescript of the S. Congr. of Indulgences, Nov. 26, 1876, granted to all the faithful who, with at least contrite heart and devotion, shall practise this devout exercise in honor of the blessed Virgin of sorrows, making use of some book, provided it be approved, that treats of the sorrows of the blessed Virgin:

AN INDULGENCE OF THREE HUNDRED DAYS, every day of the month.

129.

NOVENAS IN HONOR OF MOST HOLY MARY.

To all the faithful who, by themselves or with others, in church, or in their own houses, with at least contrite heart and devotion, shall make any of the following novenas, in preparation for the principal feasts of Mary most holy, the Sovereign Pontiff, Pius VII., by rescripts, Aug. 4 and Nov. 24, 1808, and Jan. 11, 1809, granted.

AN INDULGENCE OF THREE HUNDRED DAYS, every day.

A PLENARY INDULGENCE to all who shall make these novenas, and afterward, either on the feast itself, to which each novena has reference, or on some day in its octave, being truly penitent, after confession and communion, shall pray to our Lord and to the blessed Virgin, for the intention of his Holiness.

130.

FIRST NOVENA.

In preparation for the feast of the Immaculate Conception, beginning on November 29.

FIRST DAY.

Veni Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

V. Emitte spiritum tuum, et creabuntur.

R. Et renovabis faciem terræ.

Come, Holy Ghost, fill the hearts of thy faithful people, and kindle in them the fire of thy love.

V. Send forth thy spirit, and they shall be created.

R. And thou shalt renew the face of the earth.

OREMUS.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consola-

LET US PRAY.

God, who hast taught the hearts of thy faithful people by the light of thy Holy Spirit; grant us, in the same spirit, to relish what is

tione gaudere. Per Christum Dominum nostrum.

R. Amen.

right, and evermore to rejoice in his holy comfort. Through Christ our Lord.

R. Amen.

PREPARATORY PRAYER FOR EVERY DAY OF THE NOVENA.

Virgin most pure, conceived without sin, from the first moment of thy conception fair and stainless; glorious Mary, full of grace, mother of my God; queen of angels and of men! I humbly venerate thee as the mother of my Saviour, who, though he was God, taught me, by his own veneration, reverence and obedience to thee, the honor and homage that I owe thee. Vouchsafe, I pray thee, to accept the novena which I dedicate to thee. Thou art the safe refuge of the penitent sinner: fit, then, it is that I should have recourse to thee. Thou art the mother of mercy: will not, then, my miseries, so manifold, move thee to compassion? Mary, my sole hope after Jesus, thou canst not but accept the loving trust which I have in thee: make me worthy to be called thy son, that with confidence I may cry to thee,

Monstra te esse matrem. | Show thyself a mother.

Say the Hail Mary *nine times, and the* Glory be to the Father *once, then the following:*

PRAYER FOR THE FIRST DAY. (*Nov.* 29.)

Lo, at thy sacred feet I bow, Virgin immaculate, the while my heart overflows with joy in union with thine own, because from eternity thou wast the mother elect of the eternal Word, and wast preserved stainless from the taint of Adam's sin. For ever praised, for ever blessed be the most holy Trinity, who in thy conception poured out upon thy soul the riches of that matchless privilege. I humbly pray thee, gracious mother, obtain for me the grace to overcome the bitter results of original sin; ah yes! make me victorious over them, that I may never cease to love my God.

Then say the Litanies of the blessed Virgin, or else:

V. Tota pulchra es, Maria.
R. Tota pulchra es, Maria.
V. Et macula originalis non est in te.
R. Et macula originalis non est in te.
V. Tu gloria Jerusalem.
R. Tu lætitia Israel.

V. Tu honorificentia populi nostri.
R. Tu advocata peccatorum.
V. O Maria.
R. O Maria.

V. All fair art thou, O Mary!
R. All fair art thou, O Mary!
V. The original stain is not in thee.
R. The original stain is not in thee.
V. Thou art the glory of Jerusalem.
R. Thou art the joy of Israel.
V. Thou art the honor of our people.
R. Thou the advocate of sinners.
V. O Mary!
R. O Mary!

V. Virgo prudentissima.
R. Mater clementissima.
V. Ora pro nobis.
R. Intercede pro nobis ad Dominum Jesum Christum.

V. Virgin most prudent.
R. Mother most tender.
V. Pray for us.
R. Intercede for us with our Lord Jesus Christ.

After the Litanies, or Hymn as above, say as follows:

V. In conceptione tua, virgo, immaculata fuisti.
R. Ora pro nobis Patrem, cujus Filium peperisti.

V. In thy conception Virgin, thou wast immaculate.
R. Pray for us to the Father, whose Son was born of thee.

OREMUS.

Deus, qui per immaculatam virginis conceptionem dignum Filio tuo habitaculum præparasti: quæsumus, ut qui ex morte ejusdem Filii tui prævisa eam ab omni labe præservasti; nos quoque mundos ejus intercessione ad te pervenire concedas.

LET US PRAY.

God, who through the immaculate conception of the Virgin didst prepare a worthy dwelling-place for thy divine Son: grant that, as in view of the death of that Son, thou didst preserve her from all taint, so thou wouldst vouchsafe unto us that, cleansed from all sin by her intercession, we too may arrive at thine eternal glory.

Deus omnium fidelium pastor et rector famulum tuum N., quem

O God, the pastor and ruler of all the faithful graciously look

pastorem Ecclesiæ tuæ præesse voluisti, propitius respice: da ei quæsumus, verbo et exemplo, quibus præest proficere, ut ad vitam, una cum grege sibi credito, perveniat sempiternam.

upon thy servant, N., whom thou hast set over thy holy Church; grant him, we beseech thee, by word and example, so to direct those over whom thou hast placed him, that, together with the flock thou hast intrusted to his care, he may attain eternal life.

Deus, refugium nostrum et virtus, adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis, et præsta; ut quod fideliter petimus, efficaciter consequamur. Per Christum Dominum nostrum. *R.* Amen.

O God, our refuge and strength, who art the source of all piety! hearken to the pious prayers of thy Church, and grant that what we ask in faith, we may in deed obtain. Through Christ our Lord. Amen.

The same order is to be observed on all the other days of the novena, the prayers for the day alone being changed.

PRAYER FOR THE SECOND DAY. (*Nov.* 30.)

Mary, unsullied lily of heavenly purity, I rejoice with thee, because from thy conception's earliest dawn thou wast full of grace, and endowed with the perfect use of reason. I thank and I adore the ever blessed Trinity, who gave thee those high gifts. I am overwhelmed with shame in thy presence, to see myself so poor in grace. O thou, who wast filled with heavenly grace! im-

part some portion of it to my soul, and make me share the treasures of thy immaculate conception.

Litany, etc.

PRAYER FOR THE THIRD DAY. (*Dec.* 1.)

Mary, thou mystical rose of purity, my heart rejoices with thine at the glorious triumph which thou didst gain over the infernal serpent by thy immaculate conception, and because thou wast conceived without stain of original sin. I thank and praise with my whole heart the ever-blessed Trinity, who granted thee this glorious privilege; and I pray thee to obtain for me strength to overcome all the wiles of the infernal foe, and never to stain my soul with sin. Be thou mine aid; make me, by thy protection, victorious over the common foe of our eternal welfare.

Litany, etc.

PRAYER FOR THE FOURTH DAY. (*Dec.* 2.)

Mirror of holy purity, Mary, Virgin immaculate, great is my joy while I consider that, from thy immaculate conception, the most sublime and perfect virtues were infused into thy soul, and with them all the gifts of the Holy Ghost. I thank and praise the most holy Trinity who bestowed on thee these high privileges. I pray thee, gentle mother, obtain for me grace to practise virtue, and so make me worthy to become partaker of the gifts and graces of the Holy Ghost

Litany, etc.

PRAYER FOR THE FIFTH DAY. (*Dec.* 3)

Mary, bright moon of purity, I rejoice with thee, because the mystery of thy immaculate conception was the beginning of salvation for the race of man, and the joy of the whole world. I thank and bless the ever-blessed Trinity, who thus did magnify and glorify thee; and I beg of thee to obtain for me the grace so to profit by thy dear Son's death and passion, that his precious blood may not have been shed in vain for me upon the cross, but that, after a holy life, I may reach heaven in safety.

Litany, etc.

PRAYER FOR THE SIXTH DAY. (*Dec.* 4.)

Mary immaculate, most brilliant star of purity, I rejoice with thee, because thy immaculate conception has bestowed upon the angels in paradise the greatest joy. I thank and bless the ever-blessed Trinity, who enriched thee with this high privilege. O let me, too, one day enter into this heavenly joy, in the company of angels, that I may praise and bless thee, world without end.

Litany, etc.

PRAYER FOR THE SEVENTH DAY. (*Dec.* 5.)

Mary immaculate, rising morn of purity, I rejoice with thee, gazing in wonder upon thy soul confirmed in grace from the very first moment of thy conception, and rendered inaccessible to sin.

I thank and magnify the ever-blessed Trinity, who chose thee from all our race for this special privilege. Holy Virgin, obtain for me utter and constant hatred of all sin above every other evil, and let me rather die than ever again fall into it.

Litany, etc.

PRAYER FOR THE EIGHTH DAY. (*Dec.* 6.)

O spotless sun O Virgin Mary! I congratulate thee. I rejoice with thee, because in thy conception God gave thee grace greater and more boundless than he ever shed on all his angels and all the saints, together with all their merits. I thank and marvel at the surpassing beneficence of the ever-blessed Trinity who conferred on thee this privilege. O make me to correspond with the grace of God and never abuse it! Change this heart of mine, make me now begin to amend my life.

Litany, etc.

PRAYER FOR THE NINTH DAY. (*Dec.* 7.)

O living light of holiness, model of purity, Mary immaculate, virgin and mother! as soon as thou wast conceived, thou didst profoundly adore thy God, giving him thanks that in thee the ancient curse was revoked, and blessing came again upon the sinful sons of Adam. O make this blessing kindle in my heart love for God; and do thou fan this flame of love within me, that

I may love him constantly, and one day in heaven eternally enjoy him, there to thank him more and more fervently for all the wondrous privileges conferred on thee, and to rejoice with thee for thy high crown of glory.

Litany, etc.

131.

SECOND NOVENA.

IN PREPARATION FOR THE FEAST OF OUR LADY'S NATIVITY.

(*Commencing Aug.* 30.)

Veni Sancte Spiritus, *etc.*

Most holy Mary, chosen and predestined from all eternity by the most holy Trinity to be the mother of the only-begotten Son of the eternal Father, foretold by the prophets, longed for by the patriarchs, desired by all nations, sanctuary and living temple of the Holy Ghost, sun without blemish, because conceived free from original sin, mistress of heaven and of earth, queen of angels: humbly prostrate at thy feet, we give thee our homage, rejoicing that the year has brought round again the memory of thy sweet nativity. With all our hearts we pray thee to vouchsafe in thy goodness to come down again and be born in spirit in our souls, that, led captive by thy loveliness and sweetness, they may ever live united to thy most sweet and loving heart.

I. Now, with nine distinct greetings, we shall go back in thought to the nine months thou

didst pass within the cloister of thy mother's womb; and we tell thee how, by thy origin from David's royal house thou didst come forth to the light of heaven with high honor from the womb of holy Anna, thy most happy mother.

Hail Mary, etc.

II. We hail thee, heavenly babe, white dove of purity, who, despite the infernal serpent, wast conceived free from the taint of Adam's sin.

Hail Mary, etc.

III. We hail thee, brightest morn, forerunner of the heavenly sun of justice, who didst first bring light to earth.

Hail Mary, etc.

IV. We hail thee, O chosen one! who, like the untarnished sun, didst burst forth into being in the dark night of sin.

Hail Mary, etc.

V. We hail thee, beauteous moon, who didst shed light upon a world wrapped in the thickest darkness of idolatry.

Hail Mary, etc.

VI. We hail thee, dread warrior-queen, who, in thyself a host, alone didst put to flight all hell.

Hail Mary, etc.

VII. We hail thee, fair soul of Mary, who from all eternity wast God's, and God's alone.

Hail Mary, etc.

VIII. We hail thee, dear child, and we humbly worship thy most holy infant body; we venerate the sacred swaddling-clothes wherewith they bound thee, the sacred cradle wherein they laid thee, and we bless the hour and the moment when thou wast born.

Hail Mary, etc.

IX. We hail thee, beloved child, adorned with every virtue, immeasurably above all the saints, and, therefore, worthy mother of the Saviour of the world; who, made fruitful by the Holy Ghost, didst bring forth the incarnate Word.

Hail Mary, etc.

PRAYER.

Most lovely child, who by thy birth hast comforted the world, made glad the heavens, struck terror into hell, brought help to the fallen, consolation to the sad, health to the sick, joy to all: we pray thee, with all fervent love, be thou born again in spirit in our souls, through thy most holy love; renew our fervor in thy service, rekindle in our hearts the fire of thy love, and bid all virtues blossom there, which may cause us to find more and more favor in thy gracious

eyes. Mary! be thou Mary to us, and may we feel the saving power of thy sweetest name; let it ever be our comfort to call on that great name in all our troubles; let it be our hope in dangers, our shield in temptation, and in death our last murmur.

Sit nobis nomen Mariæ mel in ore, melos in aure, et jubilus in corde.
Amen.

May the name of Mary be honey in our mouths, melody in our ears, ecstasy in our hearts.
Amen.

Then say the Litany, and afterward:

V. Nativitas tua, Dei genitrix virgo.
R. Gaudium annuntiavit universo mundo.

V. Thy nativity, O Virgin mother of God!
R. Hath brought joy to a whole world.

OREMUS.

Famulis tuis, quæsumus Domine, cœlestis gratiæ munus impertire: ut quibus beatæ virginis partus extitit salutis exordium, nativitatis ejus votiva solemnitas pacis tribuat incrementum.

LET US PRAY.

Grant to us thy servants, we beseech thee, Lord, the gift of heavenly grace: that to those, for whom the delivery of the blessed Virgin was the commencement of salvation, the votive festival of her nativity may give increasing peace.

Deus omnium fidelium pastor, *etc.*, *with the other prayers as at p.* 268.

132.

THIRD NOVENA.

IN PREPARATION FOR THE FEAST OF THE ANNUNCIATION.

(*Commencing March* 16.)

Veni Sancte Spiritus, *etc.*, *p.* 265.

I. With wonder I revere thee, holiest Virgin Mary; for, of all God's creatures, thou wast humblest on the very day of thy Annunciation, when God himself exalted thee to the sublime dignity of his own mother. O mightiest Virgin, make me, wretched sinner that I am, know the depths of my own nothingness, and make me humble myself at last, with all my heart, beneath the feet of all men.

Hail Mary, etc.

II. O Mary, holiest Virgin, who, when the archangel Gabriel hailed thee in thy Annunciation, and thou wast raised by God above all choirs of the angels, didst confess thyself the handmaid of the Lord: *Ecce ancilla Domini* ("Behold the handmaid of the Lord"), do thou obtain for me true humility and a truly angelic purity, and so to live on earth as ever to be worthy of the blessings of God.

Hail Mary, etc.

III. With thee I rejoice, O Virgin ever blest! because, by a simple *Fiat* uttered by thee so humbly, thou didst draw down from the bosom

of the eternal Father the divine Word into thine own pure bosom. O draw, then, ever my heart to God; and with God bring grace into my heart, that I may ever sincerely bless thy *Fiat*, and with devotion cry, O mighty *Fiat!* O *Fiat* efficacious! O *Fiat* to be venerated above all *Fiats!* (S. Thom. de Villan.)

Hail Mary, etc.

IV. Mary, mighty Virgin, thou who on the day of thy Annunciation wast found by the archangel Gabriel so prompt and ready to do God's will, and to correspond with the desires of the august Trinity who wished for thy consent in order to redeem the world: obtain for me that, whatever happens, good or ill, I may turn to my God, and with resignation say: *Fiat, fiat mihi secundum verbum tuum* ("Be it done unto me according to thy word").

Hail Mary, etc.

V. I see that thy obedience, Mary most holy, united thee so closely to God, that all creation never shall know again union so fair and perfect. "*Magis Deo conjungi, nisi fieret Deus, non potuit:* "She could not have been more united to God except by being God herself." (B. Albert Magnus.) I am overwhelmed with confusion in seeing how my sins have separated me from God. Help me, then, gentle mother, to repent sincerely of my sins, that I may be reunited to thy loving Jesus.

Hail Mary, etc.

VI. Holiest Mary, if, through thy modesty, thou wert troubled at the appearance of the archangel Gabriel in thy dwelling, I am terrified at the sight of my monstrous pride. By thy incomparable humility, which brought forth God for men, reopened paradise, and let the captive souls go free from hell beneath (*Quæ Deum hominibus peperit, paradisum aperuit et animas ab inferno liberavit* (S. Augus., Serm. de Sanct.), draw me, I pray thee, out of the deep pit wherein my sins have cast me, and make me save my soul.

Hail Mary, etc.

VII. Though my tongue is unhallowed, yet, purest Virgin, I presume to hail thee every hour of the day: *Ave, ave, gratia plena* ("Hail, hail, Mary, full of grace"). From my heart I pray thee pour into my soul a little of that mighty grace wherewith the Holy Spirit overshadowed thee, filled thee to the full

Hail Mary, etc.

VIII. I believe, holiest Mary, that almighty God, who was ever with thee from thy conception (*Dominus tecum*—"The Lord is with thee"), is, by his incarnation in thy purest womb, still more closely united to thee: make it thy care, I pray thee, that I may be with that same dea Lord Jesus ever one heart and soul by means of sanctifying grace.

Hail Mary, etc.

IX. O holiest Mary! bless me, my heart and soul, as thou thyself wast ever blessed of God among all women (*benedicta tu in mulieribus*); for I have this sure hope, that if, dear mother, thou bless me while I live, then, when I die, I shall be blessed of God in the everlasting glory of heaven.

Then say the Litany, and afterward:

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

V. The angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

OREMUS.

Deus, qui de beatæ virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis, ut qui vere eam genitricem Dei credimus, ejus apud te intercessionibus adjuvemur

LET US PRAY.

O God, who, by the message of an angel, didst will that thy divine Word should take flesh from the womb of the blessed Virgin Mary! grant unto us thy suppliants, that we, who believe her to be truly the mother of God, may be helped by her intercession with thee.

Deus omnium fidelium pastor, *etc., with the other prayers as at* p. 268.

133.

FOURTH NOVENA.

PREPARATION FOR THE FEAST OF THE PURIFICATION.

(*Commencing Jan. 24.*)

Veni Sancte Spiritus, *etc.*, *p.* 265.

I. Bright mirror of all virtues, holiest Mary, forty days had scarcely elapsed from thy delivery when thou, though the purest of all virgins, didst will, according to the law, to be presented in the temple to be purified: grant that we, like thee, may keep our hearts unstained by sin, that so we, too, may be made worthy to be presented to our God in the temple of his glory.

Hail Mary, etc.

II. Virgin most obedient, at thy presentation in the temple thou didst will, like other women, to offer the wonted sacrifice: obtain for us that we, too, following thy example, may learn how to offer ourselves a living sacrifice to God, by practising every virtue.

Hail Mary, etc.

III. Virgin most pure, in observing the precept of the law, thou didst care little that men should account thee unclean: ask for us grace to keep our hearts forever pure, however blamable the world may think us.

Hail Mary, etc.

IV. Virgin most holy, in offering thy divine Son to his eternal Father, thou didst gladden all the court of heaven: present our poor hearts to God, that he, by his grace, may keep them ever free from mortal sin.

Hail Mary, etc.

V. Virgin most humble, in placing Jesus in holy old Simeon's arms, thou didst fill his soul with heavenly joy: give our hearts into God's holy keeping, that he may fill them with his holy Spirit.

Hail Mary, etc.

VI. Virgin most zealous, by redeeming thy Son Jesus, according to the law, thou didst co-operate in the salvation of the world: ransom now our poor hearts from the slavery of sin, that so they may be ever pure before the face of God.

Hail Mary, etc.

VII. Virgin most meek, on hearing the prophecy of Simeon foretelling thy woes, thou didst promptly bow to the good pleasure of God: enable us also to bear all troubles with patience and resignation to his divine will.

Hail Mary, etc.

VIII. Virgin most compassionate, when through thy divine Son thou didst fill the soul of Anna the prophetess with light, thou didst make her magnify the mercies of God by recog-

nizing Jesus as the Redeemer of the world: enrich our souls with heavenly grace, that we may largely share the fruit of the divine redemption.

Hail Mary, etc.

IX. Virgin most resigned, who didst feel thy soul transfixed with sorrow when in spirit thou didst foresee all the bitter passion of thy Son, and, knowing the grief of Joseph, thy spouse, for all thy sufferings, didst with holy words console him: pierce through and through our souls with true sorrow for our sins, that we may one day have the consolation to be made partakers of thy glory in heaven.

Hail Mary, etc.

Then say the Litany, and afterward:

V. Responsum accepit Simeon a Spiritu Sancto.

R. Non visurum se mortem nisi videret Christum Domini.

V. Simeon received an answer from the Holy Spirit.

R. That he should not see death until he had seen the Christ of the Lord.

OREMUS.

Omnipotens sempiterne Deus, majestatem tuam supplices exoramus, ut sicut unigenitus Filius tuus cum nostræ carnis substantia in templo est præsentatus, ita

LET US PRAY.

Almighty, everlasting God, we pray thy majesty, that as thine only-begotten Son was presented in the temple in the substance of our flesh, so thou wouldst

nos facias purificatis tibi mentibus præsentari.

enable us to present ourselves before thee with clean hearts.

Deus omnium fidelium pastor, *etc.*, *with the other prayers as at p.* 268.

134.

FIFTH NOVENA.

IN PREPARATION FOR THE FEAST OF THE ASSUMPTION.

(*Commencing Aug.* 6.)

FIRST DAY.

Veni Sancte Spiritus, *etc.*, *p.* 265.

HYMN.

O gloriosa virginum
Sublimis inter sidera,
Qui te creavit, parvulum
Lactente nutris ubere.

O queen of all the virgin choir,
Enthroned above the starry sky!
Who with pure milk from thy own breast
Thy own Creator didst supply.

Quod Heva tristis abstulit,
Tu reddis almo germine:
Intrent ut astra flebiles,
Cœli recludis cardines.

What man had lost in hapless Eve,
Thy sacred womb to man restores;
Thou to the wretched here beneath
Hast open'd heaven's eternal doors.

Tu regis alti janua,	Hail, O refulgent hall of light!
Et aula lucis fulgida:	Hail, gate sublime of heaven's high king!
Vitam datam per virginem,	Through thee redeemed to endless life,
Gentes redemptæ plaudite.	Thy praise let all the nations sing.
Jesu, tibi sit gloria,	O Jesu, born of Virgin bright!
Qui natus es de virgine,	Immortal glory be to thee:
Cum Patre, et almo Spiritu	Praise to the Father infinite,
In sempiterna sæcula. Amen.	And Holy Ghost eternally.

GLORY OF MARY IN DEATH.

She was well prepared to die.

Consider how glorious Mary was at the hour of her death, because in life she was so well prepared to die, by her most ardent longing to see her God, and be forever united to her Son; and by the unapproachable merit of her consummate perfection. Then, considering how different we are from Mary in our preparation for death, we shall thus address her:

Holiest Virgin, who, to prepare thyself for a holy death, didst live in ceaseless longing for the vision of thy God: O do thou, virgin mother! take from us the vain desire of the frail things of earth.

Hail Mary, three times

Holiest Virgin, who, to prepare thyself to die holily, didst in life sigh to be united forever to thy Son Jesus: O obtain for us fidelity to Jesus, even unto death!

Hail Mary, three times.

Holiest Virgin, who, to die holily, didst make it thy care to acquire a degree of merit and virtue unapproachable by any other than thyself: O intercede for us, that we may know that virtue and the grace of God alone are the road that leads to salvation!

Hail Mary, three times.

Now will we raise our voices in praise of Mary, who was so careful in preparing for death; and whilst we magnify her glory, in union with the nine choirs of angels, who made her escort on her assumption into heaven, we shall say with the first choir:

Then say the Litany, and afterward.

V. Exaltata est sancta Dei genitrix.

R. Super choros angelorum ad cœlestia regna.

V. The holy Mother of God is exalted.

R. High above the angel choirs to the heavenly kingdom.

OREMUS.

Famulorum tuorum, quæsumus Domine, delictis ignosce: ut qui tibi placere de actibus

LET US PRAY.

We beseech thee, Lord, pardon the shortcomings of thy servants: that we who, by

nostris non valemus, genitricis Filii tui Domini nostri intercessione salvemur.

our own works, are not able to please thee, may be saved by the intercession of the mother of thy Son, our Lord Jesus Christ.

Deus omnium fidelium pastor, *etc., with the other prayers as at p.* 267.

SECOND DAY. (*Aug.* 7.)

Veni Sancte Spiritus, *etc.* (*p.* 265.)
O gloriosa virginum, *etc.* (*p.* 284.)

GLORY OF MARY IN DEATH.

She died in the midst of the apostles, and in the presence of her Son, Jesus.

Consider how glorious Mary was at the hour of her death, comforted, according to the holy doctors of the Church, not only by the apostles and saints, but also by her Son, Jesus: and, while we contemplate the unspeakable joy which she experienced in that hour, through so extraordinary a favor, let us have recourse to her, saying:

Glorious Virgin, who for thy consolation didst deserve to die in the company of the apostles and saints: O may we feel thee nigh when we breathe forth our souls, and may our holy patrons, too, be there to lend their aid!

Hail Mary, three times.

Glorious Virgin, who, at the moment of thy death, wast comforted by the sight of thy dear

Son, Jesus: O pray for us that, at that awful moment, we, too, may be comforted by receiving Jesus in the most holy viaticum.

Hail Mary, three times.

Glorious Virgin, who in the arms of Jesus didst give up thy spirit: aid us that we also may give up our souls in the arms of the same dear Lord, with this one desire, that his most holy will may be forever done in us.

Hail Mary, three times.

Let us magnify our Lady's glory, assisted at her death by her Son, Jesus, and his apostles; joining in jubilee at her triumph, with the second choir of the heavenly host, saying:

The Litany, etc.

THIRD DAY. (*Aug.* 8.)

Veni Sancte Spiritus, *etc.* (*p.* 265.)
O gloriosa virginum, *etc.* (*p.* 284.)

GLORY OF MARY IN DEATH.

She died in an ecstasy of love.

Consider how glorious Mary was in her death, for she breathed forth her soul in an ecstasy of divine love: wherefore, with eager longing to gather strength from that all-holy fire of love, let us have recourse to her, saying:

Mary, happiest virgin, who didst give up thy mortal life through the vehemence of thy love

for God: make it thy care that in our hearts, as God doth will, there be lit up this living fire of his love.

Hail Mary, three times.

Mary, happiest virgin, who, dying of pure love for God, didst show what our love for God should be: O pray for us that we may never leave our God, in life or death!

Hail Mary, three times.

Mary, happiest virgin, in leaving this mortal life through an ecstasy of love, thou didst make known the fire which ever burnt within thy breast: O pray for us that at least one spark of that same fire may burn in us, giving us true sorrow for our sins!

Hail Mary, three times.

With the third choir of the angels let us exalt the ineffable glory of Mary, inflamed with burning love of God:

The Litany, etc.

FOURTH DAY. (*Aug.* 9.)

Veni Sancte Spiritus, *etc.* (*p.* 265.)
O gloriosa virginum, *etc.* (*p.* 284.)

GLORY OF MARY AFTER DEATH.

In her dead body.

Consider how glorious Mary was after death, in her dead body; for from her body, clothed

with majesty, most wondrous lustre shone, whilst it diffused around odors of sanctity, breathing the fragrance of paradise, and by its mere presence working innumerable miracles. Then, conscious of our many miseries, let us thus entreat her:

Lady unsullied, who by thy virginal purity didst merit the glory of being so bright and so majestic in thy body, after death: O obtain for us the strength to detach ourselves from every foul spirit of impurity.

Hail Mary, three times.

Lady unsullied, who, through thy rare virtue, didst exhale from thy dead body the sweet fragrance of paradise: make it thy care that, by our life, we may both edify our neighbor, and never more by our bad example become a stumbling block to others.

Hail Mary, three times.

Lady unsullied, at the sight of whose sacred body were healed innumerable maladies, may thy prayers heal all our spiritual ills.

Hail Mary, three times.

Let us rejoice at the glory given to the dead body of Mary, while, with the fourth choir of the angels, we exalt her majesty, saying:

The Litany, etc.

FIFTH DAY. (*Aug.* 10.)

Veni Sancte Spiritus, *etc.* (*p.* 265.)
O gloriosa virginum, *etc.* (*p.* 284.)

GLORY OF MARY AFTER DEATH.

In the resurrection of her body.

Consider how glorious Mary was after death, since, by the power of the Most High, her sacred body, raised to life, acquired in an instant the gifts of brightness, subtlety, agility, and impassibility; and filled with consolation at the excellence of her surpassing glory, let us thus invoke her:

Lady exalted, who, by thy God, wast so gloriously raised to life: help us so to live on earth, that we, too, like thee, may rise again on the last judgment-day.

Hail Mary, three times.

Lady exalted, whose risen body was endowed with the gifts of brightness and of subtlety: by the bright example and the humility of thy life on earth, O take from us all movements of disdain and scorn, that, freed from the trammels of self-love, our souls may be adorned with holy humility!

Hail Mary, three times.

Lady exalted, God made thy risen body glorious with the gifts of agility and impassibility, because great was thy spiritual zeal and patience while on earth: O obtain for us courage to mortify, with

vigor, our bodies, and to curb, with patience, our headstrong passions.

Hail Mary, three times.

Let us give to Mary the praise which is due to her, and magnify the glory which adorns her risen body; while, with the fifth choir of the angels, we honor her saying:

The Litany, etc.

SIXTH DAY. (*Aug.* 11.)

Veni Sancte Spiritus, *etc.* (*p.* 265.)
O gloriosa virginum, *etc.* (*p.* 284.)

GLORY OF MARY AFTER DEATH.

In her assumption into heaven.

Consider how Mary was gloriously taken up to heaven: for she was escorted by legions of the heavenly hosts, and by blessed souls delivered by her merits from purgatory; and joining in the majesty of her triumph, let us, with all humility, offer to her our supplications:

Great queen, assumed so royally into the kingdom of eternal peace: O take from us all sordid earthly thoughts, and give us grace to fix our hearts firmly on the contemplation of the changeless bliss of heaven.

Hail Mary, three times.

Great queen, who, in thy assumption into heaven, wast surrounded by the heavenly hosts,

obtain for us strength to master Satan's wiles, and to lend a docile ear to the good counsels of that blessed Spirit who directs our path, and aids our tottering steps.

Hail Mary, three times.

Great queen, by the glory which thou didst enjoy in thy assumption into heaven, from the company of the souls drawn by thy merits out of purgatory: obtain for us that, freed from the slavery of sin, we may deserve to praise thee for all eternity.

Hail Mary, three times.

Let us not cease to applaud Mary's royal triumph, and the extraordinary glory which she obtained in her solemn assumption into heaven; but, with the sixth choir of the angels, let us honor her, saying:

The Litany, etc.

SEVENTH DAY. (*Aug.* 12.)

Veni Sancte Spiritus, *etc.* (*p.* 265.)
O gloriosa virginum, *etc.* (*p.* 284.)

GLORY OF MARY AFTER DEATH.

In her assumption into heaven.

Consider how glorious Mary is in heaven, where, as queen of the universe, she is enthroned, and from countless hosts of angels and of saints is ever receiving homage and veneration: where-

fore, bending before her royal throne, we, too, implore her aid:

Sovereign queen of the universe, who, through thy incomparable merit, art raised to such high glory in heaven: O, in thy pity, look down on us, and on our miseries, and with the gentle sway of thy protection rule over us!

Hail Mary, three times.

Sovereign queen of the universe, who on thy throne art ever receiving worship and homage from all the heavenly hosts: suffer us, we beseech thee, to address thee, and grant that our invocations may be made with such reverence as befits thy dignity and greatness.

Hail Mary, three times.

Sovereign queen of the universe, by that glory which accrues to thee from thy preëminent dignity in heaven, vouchsafe to take us for thy servants, and obtain for us that we may be quick and ready in the faithful observance of the commands of our God and Lord.

Hail Mary, three times.

Let us enter, in some way, into the joy which angels feel while they praise Mary, and be exceedingly glad, because we know that she is raised to the dignity of queen of the universe; while, with the seventh choir of the angels, we say:

The Litany, etc.

EIGHTH DAY. (*Aug.* 13.)

Veni Sancte Spiritus, *etc.* (*p.* 265.)
O gloriosa virginum, *etc.* (*p.* 284.)

GLORY OF MARY AFTER DEATH.

From the crown which adorns her brow.

Consider how glorious Mary is in heaven from the royal diadem wherewith her divine Son hath crowned her, and from the vast knowledge which she has of the deep mysteries of God, past, present and to come; and full of reverence for the incomparable honors bestowed upon our great queen, let us have recourse to her:

Peerless queen, who in heaven on high wast crowned with a priceless royal diadem by thy divine Son, make us share thy matchless virtues, that, purified in heart and mind, we may be worthy to wear a crown with thee in paradise.

Hail Mary, three times.

Peerless queen, by that wide knowledge of all things in heaven and on earth granted thee: for thy glory's sake, win pardon for our past offences, and never let us anger thee again by forward tongue or wanton thought.

Hail Mary, three times.

Peerless queen, who wouldst see us pure and stainless, that we may be fit to stand before thy God: obtain for us forgiveness of our sins, and help us ever in look, and word, and deed, to please his heavenly majesty.

Hail Mary, three times.

Let us purify our hearts to give meet praise to Mary; and to the glory she possesses in that bright crown which decks her royal brow, let us add these humble tokens of our love, while, with the eighth choir of the angels, we say with joy:

The Litany, etc.

NINTH DAY. (*Aug.* 14.)

Veni Sancte Spiritus, *etc.* (*p.* 265.)
O gloriosa virginum, *etc.* (*p.* 284.)

GLORY OF MARY AFTER DEATH.

In her patronage of men.

Consider how glorious Mary is in heaven, by her patronage of men, and because she is able and most anxious to aid them in their deeds; with most lively confidence, because for our patroness we have the very mother of our God, let us with all our heart beseech her:

Mary, our most powerful patroness, who in heaven dost glory in being the advocate of men: preserve us from our infernal foe, and place us in the arms of him who is our God and our Creator.

Hail Mary, three times.

Mary, our most powerful patroness, who in heaven art the advocate of men, and dost wish that all men should be saved: grant that none of us despair when we behold our past relapses into sin.

Hail Mary, three times.

Mary, our most powerful patroness, whose delight it ever is, in the fulfilment of thine office, to

be invoked by men: obtain for us true devotion, and make it thy care that we never fail to call thee to our aid in life, and, above all, at the awful moment of our death.

Hail Mary, three times.

Let us celebrate with all our heart the glory of Mary, and full of consolation at the thought that we have in heaven an advocate, let us unite with the ninth choir of the angels in praising her, while we say:

The Litany, etc.

135.

VARIOUS OTHER NOVENAS.

His Holiness, Pope Pius IX., by a rescript, dated Gaeta, Jan. 5, 1849, granted:

AN INDULGENCE OF THREE HUNDRED DAYS, every day, for each one of the following novenas, published by Rev. Joseph Mary Falcone, of the Congregation of the Mission, to all the faithful who, with at least contrite heart and devotion, shall make them at any time of the year.

A PLENARY INDULGENCE for each novena; to be gained in the course of the novena, or within the space of eight days after it, on the day when, after confession and communion, they shall pray for holy Church and for the Sovereign Pontiff.

These novenas, given in the book above mentioned, are as follows:

1. Purification of our blessed Lady.
2. S. Gabriel the archangel.
3. S. Joseph, the husband of our blessed Lady.

4. The Annunciation of our blessed Lady.
5. The Seven Dolors of our blessed Lady.
6. The Patronage of the immaculate heart of Mary.
7. The Holy Ghost.
8. The Sacred Heart of Jesus.
9. The Visitation of our blessed Lady.
10. S. Vincent of Paul.
11. The Assumption of our blessed Lady.
12. The Nativity of our blessed Lady.
13. S. Michael the archangel.
14. The holy guardian angels.
15. The most holy Rosary.
16. S. Raphael the archangel.
17. The holy souls in purgatory.
18. The Presentation of our blessed Lady.
19. The Immaculate Conception.
20. The Nativity of our blessed Lord and Saviour Jesus Christ.

His Holiness, Pope Pius IX., through the S. Congr. of Indulgences, Nov. 26, 1876, granted the permission of using any book whatever, provided it be approved, and treat of the above-mentioned novenas—thus taking away the obligation of using the book formerly prescribed in the grant of these indulgences.

S. MICH'ÆL THE ARCHANGEL.

136.

HYMN.

Te splendor et virtus patris,
e vita, Jesu, cordium,
Ab ore qui pendent tuo,
Laudamus inter angelos.

O Jesus, life-spring of the soul,
The Father's power, and glory bright!
Thee with the angels we extol;
From thee they draw their life and light.

Tibi mille densa millium
Ducum corona militat:
Sed explicat victor crucem
Michael salutis signifer.

Thy thousand thousand hosts are spread
Embattled o'er the azure sky;
But Michael bears thy standard dread,
And lifts the mighty cross on high.

Draconis hic dirum caput
In ima pellit tartara,
Ducemque cum rebellibus
Cœlesti ab arce fulminat.

He in that sign the rebel powers
Did with their dragon prince expel;
And hurl'd them from the heaven's high towers
Down like a thunderbolt to hell.

Contra ducem superbiæ
Sequamur hunc nos principem,
Ut detur ex Agni throno
Nobis corona gloriæ.

Grant us with Michael still, O Lord!
Against the prince of pride to fight,
So may a crown be our reward,
Before the Lamb's pure throne of light.

Patri simulque Filio,
Tibique sancte Spiritus,
Sicut fuit, sit jugiter,
Sæclum per omne gloria. Amen.

To God the Father glory be,
And to his sole-begotten Son;
The same, O Holy Ghost! to thee,
While everlasting ages run. Amen.

Ant. Princeps gloriosissime, Michael archangele, esto memor nostri: hic et ubique semper precare pro nobis Filium Dei.

V. In conspectu angelorum psallam tibi, Deus meus.

R. Adorabo ad templum sanctum tuum, et confitebor nomini tuo.

Ant. Most glorious Prince, Michael the archangel, be thou mindful of us; here, and in all places, pray for us to the Son of God.

V. I will sing praises to thee, my God, before the angelic host.

R. I will adore thee in thy holy temple, and confess unto thy name.

OREMUS.

Deus, qui miro ordine angelorum ministeria hominumque dispensas: concede propitius, ut, a

LET US PRAY.

God, who, in the dispensation of thy providence, dost admirably dispose the ministry of

quibus tibi ministrantibus in cœlo semper assistitur, ab his in terra vita nostra muniatur. Per Christum Dominum nostrum, etc.

angels and of men: mercifully grant that they who ever minister before thy throne in heaven, may also be the protectors of our life on earth. Through Christ our Lord, etc.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, May 6, 1817, granted to all the faithful who, with at least contrite heart and devotion, shall say this hymn, with the anthem, versicles and prayer, in honor of S. Michael the archangel, to obtain his powerful assistance in the assaults of temptation, in life and at the hour of death:

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all those who shall have said it every day, for a month, on the day when, being truly penitent, after confession and communion, they shall pray, for some time, for the intention of his Holiness.

137.

ANGELICAL CROWN IN HONOR OF S. MICHAEL THE ARCHANGEL.

V. Incline unto my aid, O God.
R. O Lord, make haste to help me.
Glory be to the Father, etc.

FIRST SALUTATION.

Our Father, *once*, Hail Mary *three times, to the first angelic choir*

By the intercession of S. Michael and the heavenly choir of the Seraphim, may it please God to make us worthy to receive into our hearts the fire of his perfect charity. Amen.

SECOND SALUTATION.

Our Father, *once*, Hail Mary, *three times, to the second angelic choir.*

By the intercession of S. Michael and the heavenly choir of the Cherubim, may God, in his good pleasure, grant us grace to abandon the ways of sin, and follow the path of Christian perfection. Amen.

THIRD SALUTATION.

Our Father, *once*, Hail Mary, *three times, to the third angelic choir.*

By the intercession of S. Michael and the sacred choir of the Thrones, may it please God to infuse into our hearts the spirit of true and sincere humility. Amen.

FOURTH SALUTATION.

Our Father, *once*, Hail Mary, *three times, to the fourth angelic choir.*

By the intercession of S. Michael and the heavenly choir of the Dominations, may it please God to grant us grace to have dominion over our senses, and to correct our depraved passions. Amen.

FIFTH SALUTATION.

Our Father, *once*, Hail Mary, *three times, to the fifth angelic choir.*

By the intercession of S. Michael and the heavenly choir of the Powers, may God vouchsafe to keep our souls from the wiles and temptations of the devil. Amen.

SIXTH SALUTATION.

Our Father, *once*, Hail Mary, *three times, to the sixth angelic choir.*

By the intercession of S. Michael and the choir of the admirable heavenly Virtues, may it please God to keep us from falling into temptation, and may he deliver us from evil. Amen.

SEVENTH SALUTATION.

Our Father, *once*, Hail Mary, *three times, to the seventh angelic choir.*

By the intercession of S. Michael and the heavenly choir of the Principalities, may it please God to fill our souls with the spirit of true and sincere obedience. Amen.

EIGHTH SALUTATION.

Our Father, *once*, Hail Mary, *three times, to the eighth angelic choir.*

By the intercession of S. Michael and the heavenly choir of Archangels, may it please God to

grant us the gift of perseverance in the faith and in all good works, that we may thereby be enabled to attain the glory of paradise. Amen.

NINTH SALUTATION.

Our Father, *once*, Hail Mary, *three times, to the ninth angelic choir.*

By the intercession of S. Michael and the heavenly choir of all the angels, may God vouchsafe to grant us their guardianship through this mortal life, and after death a happy entrance into the everlasting glory of heaven. Amen.

Then say the Our Father, *four times, in conclusion: the first to S. Michael, the second to S. Gabriel, the third to S. Raphael, the fourth to our angel guardian.*

This exercise then ends with the following anthem:

ANTHEM.

Michael, glorious prince, chief and champion of the heavenly host, guardian of the souls of men, conqueror of the rebel angels, steward of the palace of God under Jesus Christ, our worthy leader, endowed with superhuman excellence and virtue: vouchsafe to free us all from every ill, who with full confidence have recourse to thee; and by thy incomparable protection enable us to make progress every day in the faithful service of our God.

V. Pray for us, most blessed Michael, prince of the Church of Jesus Christ.

R. That we may be made worthy of his promises.

PRAYER.

Almighty and eternal God, who in thine own marvellous goodness and pity didst, for the common salvation of man, choose the glorious archangel Michael to be the prince of thy Church: make us worthy, we pray thee, to be delivered by his beneficent protection from all our enemies, that, at the hour of our death, none of them may approach to harm us; rather do thou vouchsafe unto us that, by the same archangel Michael, we may be introduced into the presence of thy most high and divine majesty. Through the merits of the same Jesus Christ our Lord. Amen.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Rites, Aug. 8, 1851, granted to all the faithful. every time that, with at least contrite heart and devotion, they shall say this chaplet:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES.

AN INDULGENCE OF ONE HUNDRED DAYS, every day, to any one who shall carry this chaplet about him, or kiss the medal, representing the holy angels, appended to it.

A PLENARY INDULGENCE, once a month, to all who shall say this chaplet every day, on the day when, being truly penitent, after confession and communion, they shall pray for the triumph of holy Mother Church, and for the welfare of the Sovereign Pontiff.

A PLENARY INDULGENCE, on the conditions given above, on:

The Feast of the Apparition of S. Michael, May 18.

The Dedication of S. Michael, September 29.

S. Gabriel the archangel, March 18.

S. Raphael the archangel, October 24.

Holy angel guardians, October 2.

To gain these indulgences, a chaplet must be used, consisting of the *Our Father*, nine times, with the *Hail Mary*, three times after each *Our Father*, and the *Our Father*, four times at the end, saying, at the same time, in order, the corresponding salutations, with the antiphon and prayer, at the end. These chaplets, by order of his Holiness, Feb. 4, 1877, must be blessed by a priest who has from the Holy See the general faculty of blessing beads, medals, etc.

THE ANGEL GUARDIAN.

138.

PRAYER.

Angele Dei, qui custos es mei, me tibi commissum pietate superna illumina, custodi, rege, et guberna. Amen.	Angel of God, my guardian dear, To whom his love commits me here, Ever this day be at my side, To light and guard, to rule and guide. Amen.

The Sovereign Pontiff, Pius VI., by a brief, Oct. 2, 1795, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS.

A PLENARY INDULGENCE, on the feast of the holy guardian angels (Oct. 2), to those who shall have said this prayer, morning and evening, throughout the year, provided that, on the day of the feast, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray for the Sovereign Pontiff.

The same Sovereign Pontiff, by a rescript of the S. Congr. of Indulgences, June 11, 1796, granted:

A PLENARY INDULGENCE, at the hour of death, to all those who, during life, shall have frequently said this prayer, provided they shall have the required dispositions.

Finally, the Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, May 15, 1821, not only confirmed the above-mentioned indulgences, but, moreover, granted:

A PLENARY INDULGENCE, once a month, to all the faithful who shall have said it every day for a month, as above directed, on any day, when, being truly penitent, after confession and communion, they shall visit a public church, and pray devoutly for the intention of his Holiness.

S. JOSEPH.

139.

PRAYER.

Virginum custos et pater, sancte Joseph, cujus fideli custodiæ ipsa innocentia Christus Jesus, et virgo virginum Maria commissa fuit: te per hoc utrumque carissimum pignus, Jesum et Mariam, obsecro et obtestor ut me ab omni immunditia præservatum, mente incontaminata, puro corde et casto corpore, Jesu et Mariæ semper facias castissime famulari.

R. Amen.

Guardian of virgins and father, holy Joseph, to whose faithful care Christ Jesus, very Innocence, and Mary, Virgin of virgins, were committed: I pray and beg of thee, by these dear pledges, Jesus and Mary, free me from all uncleanness, and make me with spotless mind, pure heart and chaste body, ever most chastely to serve Jesus and Mary all the days of my life. Amen.

The Sovereign Pontiff, Pius IX., by a rescript, Feb. 4, 1877, granted to all the faithful who, with contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

140.

RESPONSORIUM.

Quicumque sanus vivere
Cursumque vitæ claudere
In fine lætus expetit,
Opem Josephi postulet.

Whoe'er would live a holy life,
Whoe'er in joy would die,
Let him S. Joseph's aid implore
And on his help rely.

Hic sponsus almæ virginis,
Paterque Jesu creditus,
Justus, fidelis, integer
Quod poscit, orans impetrat.

He Jesus' foster-father was,
The virgin mother's spouse;
Just, faithful, pure, whate'er he asks,
Their grateful love allows.

Quicumque, etc.

Whoe'er, etc.

Fœno jacentem parvulum
Adorat, et post exulem
Solatur; inde perditum
Quærit dolens, et invenit

Adorer of the child divine,
Consoler in his flight,
When lost, he seeks him tearfully
And finds him with delight.

Quicumque, etc.

Whoe'er, etc.

Mundi supremus artifex
Ejus labore pascitur,

The mighty Maker of the world
On him for bread depends;

Summi Parentis Filius
Obedit illi subditus.

Quicumque, etc.

Adesse morti proximus
Cum matre Jesum conspicit,
Et inter ipsos jubilans
Dulci sopore solvitur.

Quicumque, etc.

Gloria Patri, et Filio, et Spiritui Sancto.

Quicumque, etc.

Ant. Ecce fidelis servus et prudens, quem constituit Dominus super familiam suam.

V. Ora pro nobis, beate Joseph.

R. Ut digni efficiamur, etc.

To him th' eternal Father's Son
His will submissive bends.

Whoe'er, etc.

When death drew nigh he saw with joy
The dawn of heaven's day;
With Jesus, Mary, by his side
He sweetly passed away.

Whoe'er, etc.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Whoe'er, etc.

Ant. Behold the faithful and prudent servant, whom the Lord set over his house.

V. Pray for us, blessed Joseph.

R. That we may be made worthy of the promises of Christ.

OREMUS.

Deus, qui ineffabili providentia beatum Joseph sanctissimæ genitricis tuæ sponsum

LET US PRAY.

God, who, in thine ineffable providence, didst vouchsafe to choose blessed Joseph

eligere dignatus es: præsta, quæsumus, ut quem protectorem veneramur in terris, intercessorem habere mereamur in cœlis. Qui vivis et regnas, etc.

to be the husband of thy most holy mother; grant, we beseech thee, that we may be made worthy to have him for our intercessor in heaven, whom on earth we venerate as our holy protector. Who livest and reignest world without end. Amen.

The Sovereign Pontiff, Pius VII., by a rescript, Sept. 6, 1807, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this responsory, together with the antiphon, versicle, etc.:

AN INDULGENCE OF ONE YEAR.

141.

PSALMS.

IN HONOR OF THE NAME OF S. JOSEPH.

Ant. Joseph, virum Mariæ, de qua natus est Jesus, qui vocatur Christus.

Ant. Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

J. *Ps.* 99.

Jubilate Deo omnis terra: servite Domino in lætitia.

Introite in conspectu ejus, in exultatione.

Sing joyfully to God, all the earth: serve ye the Lord with gladness.

Come in before his presence with exceeding great joy.

Scitote, quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos.

Populus ejus, et oves pascuæ ejus.

Introite portas ejus in confessione, atria ejus in hymnis: confitemini illi.

Laudate nomen ejus.

Quoniam suavis est Dominus: in æternum misericordia ejus, et usque in generationem et generationem veritas ejus.

Gloria Patri, etc.

Know ye that the Lord he is God: he made us, and not we ourselves.

We are his people and the sheep of his pasture.

Go ye into his gates with praise, unto his court with hymns: and give glory to him.

Praise ye his name.

For the Lord is sweet, his mercy endureth forever, and his truth to generation and generation.

Glory be to the Father, etc.

Ant. Joseph, virum Mariæ, de qua natus est Jesus, qui vocatur Christus.

Ant. Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Ant. Joseph de domo David, et nomen virginis Maria.

Ant. Joseph of the house of David, and the virgin's name was Mary.

O. *Ps.* 46.

Omnes gentes plaudite manibus: jubilate Deo in voce exultationis.

Quoniam Dominus

O clap your hands, all ye nations: shout unto God with the voice of joy.

For the Lord is high,

excelsus, terribilis, rex magnus super omnem terram.

Subjecit populos nobis, et gentes sub pedibus nostris.

Elegit nobis hæreditatem suam, speciem Jacob, quam dilexit.

Ascendit Deus in jubilo, et Dominus in voce tubæ.

Psallite Deo nostro, psallite: psallite regi nostro, psallite.

Quoniam rex omnis terræ Deus: psallite sapienter.

Regnabit Deus super gentes: Deus sedet super sedem sanctam suam.

Principes populorum congregati sunt cum Deo Abraham: quoniam dii fortes terræ vehementer elevati sunt.

Gloria Patri, etc.

Ant. Joseph de domo David, et nomen virginis Maria.

terrible: a great king over all the earth.

He hath subdued the people under us: and the nations under our feet.

He hath chosen for us his inheritance, the beauty of Jacob which he hath loved.

God is ascended with jubilee, and the Lord with the sound of the trumpet.

Sing praises to our God, sing ye: sing praises to our king, sing ye:

For God is the king of all the earth: sing ye wisely.

God shall reign over the nations: God sitteth on his holy throne.

The princes of the people are gathered together, with the God of Abraham: for the strong gods of the earth are exceedingly exalted.

Glory be to the Father, etc.

Ant. Joseph of the house of David, and the virgin's name was Mary.

Ant. Joseph vir ejus, cum esset justus, et nollet eam traducere.

Ant. Joseph her husband being a just man, and not willing publicly to expose her.

S. *Ps.* 128.

Sæpe expugnaverunt me a juventute mea: dicat nunc Israel:

Sæpe expugnaverunt me a juventute mea: etenim non potuerunt mihi.

Supra dorsum meum fabricaverunt peccatores: prolongaverunt iniquitatem suam.

Dominus justus concidit cervices peccatorum: confundantur et convertantur retrorsum omnes qui oderunt Sion.

Fiant sicut fœnum tectorum, quod priusquam evellatur, exaruit.

De quo non implevit manum suam qui metit, et sinum suum, qui manipulos colligit.

Et non dixerunt, qui præteribant: Benedictio Domini super vos:

Often have they fought against me from my youth, let Israel now say.

Often have they fought against me from my youth: but they could not prevail over me.

The wicked have wrought upon my back: they have lengthened their iniquity.

The Lord who is just will cut the necks of sinners: let them all be confounded and turn back that hate Sion.

Let them be as grass upon the tops of houses: which withereth before it be plucked up.

Wherewith the mower filleth not his hand: nor he that gathereth sheaves his bosom.

And they that passed by have not said: The blessing of the Lord be

benedíximus vobis in nomine Domini, etc.

Gloria Patri, etc.

Ant. Joseph vir ejus, cum esset justus, et nollet eam traducere.

upon you: we have blessed you in the name of the Lord.

Glory be to the Father, etc.

Ant. Joseph, her husband, being a just man, and not willing publicly to expose her.

Ant. Joseph fili David, noli timere accipere Mariam conjugem tuam.

Ant. Joseph son of David, fear not to take unto thee Mary thy wife.

E. *Ps.* 80.

Exultate Deo adjutori nostro: jubilate Deo Jacob.

Sumite psalmum, et date tympanum, psalterium jucundum cum cithara.

Buccinate in Neomenia tuba, in insigni die solemnitatis vestræ.

Quia præceptum in Israel est, et judicium Deo Jacob.

Testimonium in Joseph posuit illud, cum exiret de terra Ægypti: linguam, quam non noverat, audivit.

Rejoice to God our helper: sing aloud to the God of Jacob.

Take a psalm and bring hither the timbrel: the pleasant psaltery with the harp.

Blow up the trumpet on the new moon on the noted day of your solemnity.

For it is a commandment in Israel, and a judgment to the God of Jacob.

He ordained it for a testimony in Joseph when he came out of the land of Egypt: and heard a tongue which he knew not.

Divertit ab oneribus dorsum ejus: manus ejus in cophino servierunt.

In tribulatione invocasti me, et liberavi te: exaudivi te in abscondito tempestatis; probavi te apud aquam contradictionis.

Audi populus meus, et contestabor te: Israel, si audieris me, non erit in te deus recens, neque adorabis deum alienum.

Ego enim sum Dominus Deus tuus, qui eduxi te de terra Ægypti: dilata os tuum, et implebo illud.

Et non audivit populus meus vocem meam: et Israel non intendit mihi.

Et dimisi eos secundum desideria cordis eorum: ibunt in adinventionibus suis.

Si populus meus audisset me, Israel si in viis meis ambulasset:

Pro nihilo forsitan inimicos eorum humiliassem.

He removed his back from the burdens: his hands had served in baskets.

Thou callest upon me in affliction, and I delivered thee: I heard thee in the secret place of tempest: I proved thee at the waters of contradiction.

Hear, O my people! and I will testify to thee: O Israel! if thou wilt hearken to me, there shall be no new god in thee: neither shalt thou adore a strange god.

For I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

But my people heard not my voice: and Israel hearkened not to me.

So I let them go according to the desires of their heart: they shall walk in their own inventions.

If my people had heard me: if Israel had walked in my ways:

I should soon have humbled their enemies,

sem: et super tribulantes eos misissem manum meam.

Inimici Domini mentiti sunt ei: et erit tempus eorum in sæcula.

Et cibavit eos ex adipe frumenti: et de petra melle saturavit eos.

Gloria Patri, etc.

Ant. Joseph fili David, noli timere accipere Mariam conjugem tuam.

Ant. Joseph exurgens a somno fecit sicut præcepit ei angelus.

and laid my hand on them that troubled them.

The enemies of the Lord have lied to him: and their time shall be forever.

And he fed them with the fat of wheat, and filled them with honey out of the rock.

Glory be to the Father, etc.

Ant. Joseph, son of David, fear not to take unto thee Mary thy wife.

Ant. Joseph, rising from sleep, did as the angel had commanded him.

PH. *Ps.* 86.

Fundamenta ejus in montibus sanctis: diligit Dominus portas Sion super omnia tabernacula Jacob.

Gloriosa dicta sunt de te, civitas Dei.

Memor ero Rahab et Babylonis scientium me.

The foundations thereof are in the holy mountains: the Lord loveth the gates of Sion above all the tabernacles of Jacob.

Glorious things are said of thee, O city of God!

I will be mindful of Rahab and of Babylon knowing me.

Ecce alienigenæ, et Tyrus, et populus Æthiopum, hi fuerunt illic.

Numquid Sion dicet: Homo et homo natus est in ea, et ipse fundavit eam altissimus?

Dominus narrabit in scripturis populorum et principum: horum, qui fuerunt in ea.

Sicut lætantium omnium habitatio est in te.

Gloria Patri, etc.

Ant. Joseph exurgens a somno fecit sicut præcepit ei angelus.

V. Constituit eum dominum domus suæ.

R. Et principem omnis possessionis suæ.

Behold the foreigners, and Tyre, and the people of the Ethiopians: these were there.

Shall not Sion say: This man and that man is born in her; and the Highest himself hath founded her?

The Lord shall tell in his writings of peoples and of princes, of them that have been in her.

The dwelling in thee is, as it were, of all rejoicing.

Glory be to the Father, etc.

Ant. Joseph, rising from sleep, did as the angel had commanded him.

V. He made him lord over his house.

R. And prince of all that was his.

OREMUS.

Deus, qui ineffabili providentia beatum Joseph sanctissimæ genitricis tuæ sponsum eligere dignatus es: præsta quæsumus, ut quem protectorem veneramur in terris, intercessorem habere merea-

LET US PRAY.

God, who in thine ineffable providence didst vouchsafe to choose blessed Joseph to be the husband of thy most holy mother: grant, we beseech thee, that we may be made worthy to have him for our inter-

mur in cœlis. Qui vivis et regnas, etc.

cessor in heaven, whom on earth we venerate as our holy protector. Who livest and reignest, etc.

HYMN.

Dei qui gratiam impotes,
Cœlestium dona expetunt,
Josephi nomen invocent,
Opemque poscant supplices.

Seek ye the grace of God,
And mercies from on high!
Invoke S. Joseph's holy name,
And on his aid rely.

Joseph vocato nomine
Deus adest petentibus,
Auget piis justitiam,
Culpamque delet impiis.

So shall the Lord, well-pleased,
Your earnest prayer fulfil;
The guilty cleanse from guilt, and make
The holy holier still.

Joseph piis quærentibus
Dantur beata munera,
Datur palma victoriæ
Agonis in certamine.

So shall his tender care
To you through life be nigh;
So shall his love with triumph crown
Your dying agony.

Amplexus inter virginis,
Castæque prolis placido
Vitam sopore deserens,
Morientium fit regula.

Locked in the virgin arms
Of Mary and her Son;
Embracing each in speechless joy
And sweetest union.

Illo nihil potentius,
Cujus parentem nutibus,
Et subditum imperiis
Deum viderunt æthera.

O Joseph, in what peace
Was breathed thy latest sigh!
Dear pattern of all those to come
Who should in Jesus die!

Illo nihil perfectius,

Qui sponsus almæ virginis

Electus est, Atlissimi

Custos, parensque creditus.

Hail, mightiest of saints!
To whom submissive bent
He whose creator-hand outstretched
The starry firmament.

Hail, Mary's spouse elect!
Hail, guardian of the Word!
Nurse of the highest, and esteem'd
The father of the Lord!

O ter beata et amplius
Honor sit tibi, Trinitas,
Pater, Verbumque, et Spiritus,
Sanctoque Joseph nomini. Amen.

Blest Trinity, to thee,
From all in earth, in heaven,
And to S. Joseph's holy name,
Be praise and honor given.

Ant. Adjutor est in tribulationibus, et protector omnibus beatus Joseph nomen suum pie invocantibus.

V. Sit nomen beati Josephi benedictum.

Ant. Blessed Joseph is the helper in trouble, and the protector of all who piously call upon his name.

V. Blessed be the name of Joseph.

R. Ex hoc nunc et usque in sæculum.

OREMUS.

Deus, qui mirabilis in sanctis tuis, mirabilior in beato Josepho, eum cœlestium donorum dispensatorem super familiam tuam constituisti: præsta, quæsumus, ut cujus nomen devóti veneramur, ejus precibus et meritis adjuti ad portum salutis feliciter perveniamus. Per Christum Dominum nostrum. Amen.

R. Henceforth and evermore.

LET US PRAY.

God, who art wonderful in thy saints, and more wonderful in blessed Joseph, making him dispenser of heavenly gifts over thy family: grant, we beseech thee, that we who devoutly venerate his name on earth may, through the assistance of his prayers and merits, happily attain unto the haven of salvation. Through Christ our Lord. Amen.

The Sovereign Pontiff, Pius VII., by a rescript, June 26, 1809, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these five psalms, together with the hymn and prayer annexed:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES.

A PLENARY INDULGENCE, once a month, to all who shall have said them daily for a month, on any day when, after confession and communion, being truly penitent, they shall pray for the intention of his Holiness.

The same Sovereign Pontiff, by rescript of the S Congr. of Indulgences, June 13, 1815, besides confirming these indulgences, granted another

PLENARY INDULGENCE, on the feast of the patronage

of S. Joseph (the third Sunday after Easter), to all those who shall have said these five psalms frequently in the course of the year, provided that on that day, being truly penitent, they shall approach the holy sacraments of confession and communion.

142.

THE SEVEN SORROWS AND SEVEN JOYS.

I. Pure husband of most holy Mary, glorious S. Joseph, great was the travail and anguish of thy heart when, in sore perplexity, thou wast minded to put away thy stainless spouse; but unspeakable was thy joy when the angel revealed to thee the high mystery of the Incarnation.

By this thy sorrow and thy joy, we pray thee, comfort our souls now and in their dying agony with the sweet consolation of a well-spent life, and a death like unto thine own, in the embrace of Jesus and of Mary.

Our Father, Hail Mary, Glory be to the Father.

II. Thrice happy patriarch, glorious S. Joseph, chosen to be the foster-father of the Word made man, keen was the pain thou didst feel when thou didst see the infant Jesus born in abject poverty; but thy pain was suddenly changed into heavenly joy when upon thee burst the harmony of the angel-choirs, and thou didst behold the glory of that refulgent night.

By this thy sorrow and thy joy, we pray thee, obtain for us that, when the journey of our life is over, we too may pass to that blessed land where

we shall hear the angel-chants, and enjoy the brightness of celestial glory.

Our Father, Hail Mary, Glory be to the Father.

III. O thou who wast ever most obedient in fulfilling the law of God, glorious S. Joseph! when, at his circumcision, the infant Saviour's precious blood was shed, thy heart was pierced through and through; but with the name of Jesus came again to thee new life and heavenly joy.

By this thy sorrow and thy joy, obtain for us that, freed in life from the vile yoke of sin, we too may die with joy, with the sweet name of Jesus in our hearts and on our lips.

Our Father, Hail Mary, Glory be to the Father.

IV. Faithful saint, who wast admitted to take part in man's redemption, glorious S. Joseph, Simeon's prophecy of the coming woes of Jesus and of Mary filled thy soul with agony like death: but thy soul was filled with blessedness when he foretold salvation and glorious resurrection to innumerable souls.

By this thy sorrow and thy joy, help us with thy prayers to be of those who, by the merits of Jesus and his virgin mother, shall be partakers of the glorious resurrection.

Our Father, Hail Mary, Glory be to the Father.

V. Watchful guardian, bosom-friend of the incarnate Son of God, glorious S. Joseph, how didst thou toil to nurture and to serve the Son of the

Most High, especially in the flight into Egypt; but far greater was thy joy in having with thee God himself, and in seeing Egypt's idols fall to the earth!

By this thy sorrow and thy joy, obtain for us to keep aloof from the infernal tyrant, quitting all dangerous occasions, that all earthly idols may be cast out from our hearts, and that, employed in the service of Jesus and Mary, we may ever live for them alone, and with them calmly die.

Our Father, Hail Mary, Glory be to the Father.

VI. Angel on earth, glorious S. Joseph, while thou didst marvel at seeing the King of heaven obedient to thy bidding, fear of the tyrant mingled with thy joy when thou didst bring him back from Egypt: but, reassured by the angel, thou didst dwell at Nazareth with glad heart, in the sweet company of Jesus and Mary.

By this thy sorrow and thy joy, obtain for us that, with heart set free from every hurtful fear, we too may taste the quiet of a tranquil conscience, safely dwelling with Jesus and with Mary, and one day die within their loving arms.

Our Father, Hail Mary, Glory be to the Father.

VII. Pattern of all holiness, glorious S. Joseph, without fault of thine, thou didst lose the holy child, Jesus, and for three days, to thy great sorrow, didst seek for him, until, with joy unspeakable, thou didst find thy Life amid the doctors in the temple.

By this thy sorrow and thy joy, we pray thee with all our heart, stand between us and danger, that we may never lose Jesus by mortal sin; but if, to our shame and disgrace, we lose him, may we seek him with such ceaseless grief that we may find him propitious to us, especially at the hour of our death, and thus go to enjoy him in heaven, and there with thee sing his divine mercy forever!

Our Father, Hail Mary, Glory be to the Father.

Ant. Ipse Jesus erat incipiens quasi annorum triginta, ut putabatur, filius Joseph.

V. Ora pro nobis, sancte Joseph.

R. Ut digni efficiamur promissionibus Christi.

OREMUS.

Deus, qui ineffabili providentia beatum Joseph, sanctissimæ genitricis tuæ sponsum eligere dignatus es: præsta, quæsumus, ut quem protectorem veneramur in terris, intercessorem habere mereamur in cœlis. Qui vivis et regnas in sæcula sæculorum. Amen.

Ant. Jesus was about thirty years old, being, as was supposed, the son of Joseph.

V. Pray for us, blessed Joseph.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

God, who in thine ineffable providence didst vouchsafe to choose blessed Joseph to be the husband of thy most holy mother: grant, we beseech thee, that we may be made worthy to receive him for our intercessor in heaven, whom on earth we venerate as our holy protector. Who livest and reignest world without end. Amen.

The Sovereign Pontiff, Pius VII., by a rescript, Dec. 9, 1819, granted to all the faithful who, with at least contrite heart and devotion, shall say these prayers:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

AN INDULGENCE OF THREE HUNDRED DAYS, every Wednesday in the year, and on every day of the two novenas preceding the feasts of S. Joseph, viz.: the principal feast, March 19, and the feast of the patronage, the third Sunday after Easter.

A PLENARY INDULGENCE, on these two feasts, to all those who, being truly penitent, after confession and communion, shall say these prayers.

A PLENARY INDULGENCE, once a month, to all those who shall have said them every day for a month, on the day when, being truly penitent, they shall go to confession and communion.

The Sovereign Pontiff, Gregory XVI., by a rescript of the S. Congr. of Indulgences, Jan. 22, 1836, granted to all the faithful who, with at least contrite heart and devotion, shall say these prayers on any seven consecutive Sundays in the year:

AN INDULGENCE OF THREE HUNDRED DAYS, on each of the first six Sundays.

A PLENARY INDULGENCE, on the seventh Sunday, provided, being truly penitent, they shall go to confession and communion.

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, Feb. 1, 1847, confirmed these indulgences, and added:

A PLENARY INDULGENCE, on each of the seven consecutive Sundays, provided that, having said the prayers given above, being truly penitent, after confession and communion, they shall visit a church or public oratory

and pray there, for some time, for the intention of his Holiness.

The same Sovereign Pontiff, by another decree of the S. Congr. of Indulgences, March 22, 1847, extended:

THE PLENARY INDULGENCE, granted for each of the seven consecutive Sundays during the year, to those who cannot read and do not live in places where this devotion is publicly practised, provided that, on each Sunday, after having fulfilled the other conditions, in place of the prayers given above, they shall say the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each seven times.

143.

THE MONTH OF MARCH.

His Holiness, Pope Pius IX., by a rescript of the Secretary of Briefs, June 11, 1855, granted to all the faithful who shall dedicate the entire month of March to the honor of the glorious S. Joseph:

AN INDULGENCE OF THREE HUNDRED DAYS, for each day of the month.

A PLENARY INDULGENCE, on any one day, when, being truly penitent, after confession and communion, they shall pray for the intention of his Holiness.

He granted also the same indulgences to those of the faithful who, being unable to do so during the month of March, shall dedicate any other month to the honor of the same holy patriarch.

By a decree of the S. Congr. of Indulgences, April 27, 1865, he extended the said plenary and partial indulgences to any practice of devotion whatever, performed on each day of the month of March, as he had done for

any pious practice during the month of May, in honor of the most blessed Virgin Mary.

Besides, the same Sovereign Pontiff, by a decree, Feb. 4, 1877, declared that the same indulgences can be gained by the faithful who begin the said exercise of devotion so as to end it on the feast of S. Joseph, March 19.

144.

PRAYER.

Remember, O most pure spouse of the blessed Virgin Mary, my sweet protector, S. Joseph! that no one ever had recourse to thy protection, or implored thy aid without obtaining relief. Confiding therefore in thy goodness, I come before thee, and humbly supplicate thee. Oh, despise not my petitions, foster-father of the Redeemer, but graciously receive them. Amen.

His Holiness, Pope Pius IX., by a brief, June 26, 1863, granted to all the faithful who shall say this prayer, with at least contrite heart and devotion:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

145.

EJACULATION.

S. Joseph, friend of the Sacred Heart, pray for us.

His Holiness, Pope Pius IX., by an autograph rescript June 3, 1874, granted to all the faithful who shall make this ejaculation, with at least contrite heart and devotion:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

THE HOLY APOSTLES PETER AND PAUL.

146.

VISIT TO THEIR CHURCHES ON THEIR FEAST AND DURING ITS OCTAVE.

If the solemn festival of the holy apostles, Peter and Paul, ought to be celebrated with feelings of gratitude and veneration throughout the whole Catholic world, much more ought it to be so celebrated in this our city of Rome; for it was Rome which, being first enlightened by the heavenly teaching of these apostles, became, from a disciple of error, mistress of the truth, and was consecrated with their blood. The more, then, to augment the gratitude and devotion of the people of Rome toward these holy apostles, and to implore their efficacious intercession with God, the Sovereign Pontiff, Benedict XIV., by a bull, Apr. 1, 1743, granted to every member of the confraternities which shall visit in procession, with true piety and modesty, and in the order here indicated, the churches mentioned below:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES.

AN INDULGENCE OF ONE HUNDRED DAYS, to all the faithful, every day that, being sorry for their sins and after confession, they shall visit with devotion the same churches

These indulgences can be gained by the sick who, on these days, shall perform some act of piety, assigned them by their confessor; as well also by religious, or other persons living in cloister, on visiting the blessed sacrament or the chapel where they are accustomed to pray in common, and saying there the prayers which their directors shall have assigned them.

CHURCHES TO BE VISITED.

June 29, S. Peter in *Vaticano;* where rests his holy body.

June 30, S. Paul outside the walls; where rests his holy body.

July 1, S. Pudenziana; once the house of S. Pudens, Roman senator, where S. Peter lodged the first time he came to Rome.

July 2, S. Mary *in Via Lata;* in the crypt of which church S. Paul was imprisoned.

July 3, S. Peter *in Vinculis;* where are venerated the chains of S. Peter.

July 4, S. Peter *in Carcere;* where S. Peter and S. Paul were kept in prison.

July 5, S. Peter *in Montorio;* in which place this apostle was crucified with his head downward.

July 6, S. John *in Laterano;* where are venerated the sacred heads of the two great apostles.

147.

PRAYER.

O blessed apostles Peter and Paul! I take you this day for my special protectors and advocates with God. In all humility I rejoice with thee,

blessed Peter, prince of the apostles, because thou art the rock whereon God hath built his Church; and I rejoice with thee, too, blessed Paul, because thou wast chosen of God for a vessel of election, and preacher of the truth throughout the world. Ask for me, I pray you both, lively faith, firm hope, and perfect charity; entire detachment from myself, contempt of the world, patience in adversity, humility in prosperity, attention in prayer, purity of heart, right intention in my works, diligence in the fulfilment of all the duties of my state of life, constancy in my good resolutions, resignation to the holy will of God, perseverance in his grace even unto death,—that, by your joint intercession and your glorious merits, I may overcome the temptations of the world, the flesh, and the devil, and be made worthy to stand before the face of the chief and eternal pastor of souls, Jesus Christ, to enjoy him and to love him for all eternity, who, with the Father and the Holy Ghost, liveth and reigneth world without end. Amen.

Our Father Hail Mary, Glory be to the Father.

The Sovereign Pontiff, Pius VI., by a rescript from the Office of the Secretary of Memorials, July 28, 1778, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer, together with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, on any of the feasts of S. Peter and S. Paul, or on any of the nine days preceding, or within their octaves, to those who, being truly penitent, after confession and communion, shall visit with

devotion a church or an altar dedicated to these holy apostles, and say there, as directed above, this prayer praying for holy Church and for the Sovereign Pontiff.

These indulgences, plenary and partial, were confirmed forever by his Holiness, Pope Pius IX., by a rescript, June 18, 1876.

148.

RESPONSORY IN HONOR OF S. PETER.

Si vis patronum quærere, Si vis potentem vindicem, Quid jam moraris? invoca Apostolorum principem.	Seek ye a patron to defend Your cause?—then, one and all, Without delay upon the prince Of the apostles call.
O sancte cœli claviger, Tu nos precando subleva; Tu redde nobis pervia Aulæ supernæ limina.	Blest holder of the heavenly keys, Thy prayers we all implore; Unlock to us the sacred bars Of heaven's eternal door.
Ut ipse multis pœnitens Culpam rigasti lacrymis, Sic nostra tolli poscimus Fletu perenni crimina.	By penitential tears thou didst The path of life regain; Teach us with thee to weep our sins, And wash away their stain.
O sancte cœli, etc.	Blest holder, etc.

Sicut fuisti ab angelo
Tuis solutus vinculis,
Tu nos iniquis exue
Tot implicatos nexibus.
O sancte cœli, etc.

O firma petra Ecclesiæ,
Columna flecti nescia,
Da robur et constantiam,
Error fidem ne subruat.
O sancte cœli, etc.

Romam tuo qui sanguine
Olim sacrasti, protege;
In teque confidentibus
Præsta salutem gentibus.
O sancte cœli, etc.

Tu rem tuere publicam,
Qui te colunt, fidelium,
Ne læsa sit contagiis,
Ne scissa sit discordiis.
O sancte cœli, etc.

The angel touch'd thee, and forthwith
Thy chains from off thee fell;
O, loose us from the subtle coils
That bind us fast to hell.
Blest holder, etc.

Firm rock whereon the Church is based,
Pillar that cannot bend
With strength endue us; and the faith
From heresy defend.
Blest holder, etc.

Save Rome, which from the days of old
Thy blood hath sanctified;
And help the nations of the earth
That in thy help confide.
Blest holder, etc.

O, worshipp'd by all Christendom,
Her realms in peace maintain;
Let no contagion sap her strength.
No discord rend in twain.
Blest holder, etc.

Quos hostis antiquus dolos
Instruxit in nos, destrue;
Truces et iras comprime,
Ne clade nostra sæviat.
O sancte cœli, etc.

Contra furentis impetus

In morte vires suffice,

Ut et supremo vincere

Possimus in certamine.
O sancte cœli, etc.

Ant. Tu es pastor ovium, princeps apostolorum; tibi traditæ sunt claves regni cœlorum.

V. Tu es Petrus.
R. Et super hanc petram ædificabo ecclesiam meam.

OREMUS.

Apostolicis nos, Domine, quæumus, beati Petri apostoli tui attolle præsidiis: ut quanto fragiliores sumus, tanto ejus intercessione validioribus auxiliis foveamur; et jugiter aposto-

The weapons which our ancient foe
Against us doth prepare,
Crush thou; nor suffer us to fall
Into his deadly snare.
Blest holder, etc.

Guard us through life; and in that hour
When our last fight draws nigh,
O'er death, o'er hell, o'er Satan's power,
Gain us the victory.
Blest holder, etc.

Ant. Thou art the shepherd of the sheep, prince of the apostles; to thee were given the keys of the kingdom of heaven.

V. Thou art Peter.
R. And upon this rock will I build my Church.

LET US PRAY.

Lord, we beseech thee, raise us up by the apostolic might of blessed Peter, thine apostle, that the weaker we are in ourselves, the more powerful may be the succors whereby,

...ica defensione muniti, nec succumbamus vitiis, nec opprimamur adversis. Per Christum, etc.	through his intercession, we are strengthened; and that thus, ever fortified by the protection of thine apostle, we may never yield to sin, nor be overwhelmed by adversity. Through Christ our Lord. Amen.

The Sovereign Pontiff, Pius VI., by a rescript of the S. Congr. of Indulgences, June 22, 1782, granted to all the faithful who shall say this responsory with devotion:

AN INDULGENCE OF ONE HUNDRED DAYS once a day.

A PLENARY INDULGENCE, on the feast of S. Peter's Chains (Aug. 1), and of the chair of S. Peter, at Rome (Jan. 18), provided that, on these days, being truly penitent, after confession and communion, they shall visit a church or altar dedicated to the saint, and pray for the intention of the Sovereign Pontiff.

149.

RESPONSORY IN HONOR OF S. PAUL THE APOSTLE.

Pressi malorum pondere	All ye who groan be neath
Adite Paulum supplices,	A load of il's oppressed.
Qui certa largus desuper	Entreat S. Paul, and he will pray
Dabit salutis pignora.	The Lord to give you rest.

O grata cœlo victima,

Doctorque, amorque gentium,
O Paule, nos te vindicem,
Nos te patronum poscimus.

Nam tu beato concitus

Divini amoris impetu,

Quos insecutor oderas,

Defensor inde amplecteris.
O grata, etc.

Non te procellæ et verbera,
Non vincla et ardor hostium,
Non dira mors deterruit,

Ne sancto adesses cœtui.
O grata, etc.

Amoris eja pristini

Ne sis, precamur, immemor,
Et nos supernæ languidos
In spem redacas gratiæ.
O grata, etc.

O victim, dear to heaven,
O Paul, thou teacher true,
Thou love and joy of Christendom,
To thee for help we sue.

Pierced by the flame of love,
Descending from on high;
'Twas thine to preach the faith which once
Thou soughtest to destroy.
O victim, etc.

Nor toil, nor threaten'd death,
Nor tempest, scourge, or chain,
Could from th' assembly of the saints
Thy loving heart detain.
O victim, etc.

Oh, by that quenchless love
Which burnt in thee of yore,
Take pity on our miseries,
Our fainting hope restore.
O victim, etc.

Te destruantur auspice
Sævæ inferorum machinæ,
Et nostra templa publicis
Petita votis insonent.
O grata, etc.

Te deprecante floreat
Ignara damni charitas,
Quam nulla turbent jurgia,
Nec ullus error sauciet.
O grata, etc.

Qua terra cumque diditur,
Jungatur uno fœdere,
Tuisque semper affluat
Salubre nectar litteris.
O grata, etc.

Det velle nos quod imperat,
Det posse summus arbiter,
Ne fluctuantes horridæ
Caligo noctis obruat.
O grata, etc.

True champion of the Lord,
Crush thou the scheme of hell;
And with adoring multitudes
The sacred temple fill.
O victim, etc.

Through thy prevailing prayer,
May charity abound:
Sweet charity, which knows no ill,
Which nothing can confound.
O victim, etc.

To earth's remotest shores
May one same faith extend;
And thy epistles through all climes
Their blessed perfume send.
O victim, etc.

Grant us the will and power
To serve thee, God of might;
Lest, wav'ring still and unprepared,
We sink in depths of night.
O victim, etc.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

O grata, etc.

Ant. Vas electionis est mihi iste, ut portet nomen meum coram gentibus, et regibus, et filiis Israel.

V. Ora pro nobis S. Paule apostole.

R. Ut digni efficiamur promissionibus Christi.

OREMUS.

Omnipotens sempiterne Deus, qui beato apostolo tuo Paulo, quid faceret ut impleretur Spiritu Sancto, divina miseratione præcepisti: ejus dirigentibus monitis, et suffragantibus meritis concede; ut servientes tibi in timore et tremore, cœlestium donorum consolatione repleamur. Per Christum Dominum nostrum.

R. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be world without end. Amen.

O victim, etc.

Ant. This is my vessel of election, to carry my name among the gentiles, and kings, and the children of Israel.

V. Pray for us, O blessed apostle Paul!

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

Almighty and eternal God, who, in thy divine compassion, didst direct thy blessed apostle Paul what to do, that he might be filled with thy holy spirit: grant that we may be so counselled by his teaching, and aided by his merits, that, serving thee in fear and trembling, we too may be filled with the consolation of thy heavenly gifts. Through Christ our Lord.

R. Amen.

The Sovereign Pontiff, Pius VII., by a rescript, Jan. 23, 1806, to increase, in the faithful, devotion to S. Paul the apostle, granted to all those who, with at least contrite heart and devotion, shall say this responsory every day:

AN INDULGENCE OF ONE HUNDRED DAYS.

A PLENARY INDULGENCE, on the feast of the Conversion of S. Paul (Jan. 25), as well as on the feast of his Commemoration (June 30), provided that, being truly penitent, after confession and communion, they shall visit a church or altar dedicated to the same holy apostle, and pray there devoutly.

150.

VISIT TO THE SEPULCHRE, AND VENERATION OF S. PETER'S STATUE.

By a brief, May 15, 1857, the Sovereign Pontiff, Pius IX., granted:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to the faithful who, with at least contrite heart and devotion, shall say the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, three times, before the sepulchre of S. Peter, prince of the apostles, in the Vatican basilica, to thank God for the privileges granted to this holy apostle.

The same Sovereign Pontiff granted to all the faithful who, with truly contrite heart and devotion, shall kiss the foot of the bronze statue representing the apostle S Peter, which is placed in the same basilica, provided that, at the same time, they shall pray for peace and union among Christian princes, for the extirpation of heresy and for the triumph of holy Mother Church:

AN INDULGENCE OF FIFTY DAYS, every time.

By a grant of the same Sovereign Pontiff, by a rescript, Feb. 4, 1877, the faithful who keep in their houses a little statue of S. Peter, like that which is venerated at the Vatican basilica, can gain the same

INDULGENCE OF FIFTY DAYS, every time they kiss its feet with devotion, provided that this statue be blessed by the Sovereign Pontiff.

This indulgence can be gained by all the members of the family dwelling in the same house.

S. PIUS V.

151.

HYMN.

Belli tumultus ingruit,
Cultus Dei contemnitur;
Ultrixque culpam persequens
Jam pœna terris imminet.

Quem nos in hoc discrimine
Cœlestium de sedibus
Præsentiorem vindicem,
Quam te, Pie, invocabimus?

Nemo, beate pontifex,
Intensiore robore
Quam tu, superni numinis
Promovit in terris decus.
Quem nos, etc.

Wars and tumults fill the earth,
Men the fear of God despise;
Retribution, vengeance, wrath,
Brood upon the angry skies.

Holy Pius, pope sublime!
Whom, in this most evil time,
Whom, of saints in bliss, can we
Better call to aid than thee?

None more mightily than thou
Hath, by holy deed or word,
Through the spacious earth below
Spread the glory of the Lord.
Holy Pius, etc

Ausisve fortioribus

Avertit a cervicibus,
Quod Christianis gentibus
Jugum parabant barbari.
Quem nos, etc.

Tu, comparatis classibus,
Votis magis sed fervidis

Ad insulas Echinadas

Fundis tyrannum Thraciæ.
Quem nos, etc.

Absensque eodem tempore,
Hostis fuit quo perditus,

Vides, et adstantes doces
Pugnæ secundos exitus.

Quem nos, etc.

Majora qui cœlo potes,

Tu supplices nunc aspice,
Tu civium discordias

Compesce, et iras hostium.
Quem nos, etc.

Thine it was, O pontiff brave!
Pontiff of eternal Rome,
From barbaric yoke to save
Terror-stricken Christendom.
Holy Pius, etc.

When Lepanto's gulf beheld,
Strewn upon its waters fair,
Turkey's countless navy yield
To the power of thy prayer.
Holy Pius, etc.

Who meanwhile, with prophet's eye,
Didst the distant battle see;
And announce to standers-by
That same moment's victory.
Holy Pius, etc.

Mightier now and glorified,
Hear the suppliant cry we pour;
Crush rebellion's haughty pride,
Quell the din of rising war.
Holy Pius, etc.

Precante te, pax aurea
Terras revisat; ut Deo
Tuti queamus reddere
Mox lætiora cantica.

Quem nos, etc.

Tibi, beata Trinitas,
Uni Deo sit gloria,
Laus, et potestas omnia
Per sæcŭlorum sæcula.

Amen.

V. Ora pro nobis, beate Pie.
R. Ut digni efficiamur promissionibus Christi.

OREMUS.

Deus, qui ad conterendos ecclesiæ tuæ hostes, et ad divinum cultum reparandum, beatum Pium pontificem maximum eligere dignatus es: fac nos ipsius defendi præsidiis, et ita tuis inhærere obsequiis, ut omnium hostium superatis insidiis per-

At thy prayer may golden peace
Down to earth descend again;
License, discord, trouble cease,
Justice, truth, and order reign.

Holy Pius, etc.

To the Lord of endless days,
One almighty Trinity,
Sempiternal glory, praise,
Honor, might, and blessing be.

Amen.

V. Pray for us, blessed Pius.
R. That we may be made worthy of the promises of Christ.

LET US PRAY.

God, who, to the utter destruction of the enemies of thy Church, and to the restoration of thy holy worship, didst vouchsafe to choose blessed Pius to be thy high-priest: grant us to be so defended by his protection, and to remain so steadfast in

petua pace lætemur. Per Christum Dominum nostrum.
R. Amen.

thy service, that, overcoming the snares of all our enemies, we may enjoy everlasting repose. Through Christ our Lord.
R. Amen.

The Sovereign Pontiff, Pius VIII., by a rescript of the S. Congr. of Indulgences, Oct. 2, 1830, granted:

A PLENARY INDULGENCE, on the feast of S. Pius (May 5), *from first vespers to sunset*, to all those who, being truly penitent, after confession and communion, shall say this hymn before any altar or relic of the saint, or in a church of the Order of Preachers, praying for the intention of the Sovereign Pontiff.

AN INDULGENCE OF FORTY DAYS, once a day, to those who shall say it with contrite heart and devotion.

S. AGNES, V M.

152.

PRAYER.

O sweetest Lord Jesus Christ, source of all virtue, lover of virgins, most powerful conqueror of demons, most severe extirpator of vice! deign to cast thine eyes upon my weakness, and through the intercession of Mary most blessed, mother and virgin, and of thy beloved spouse, S. Agnes, glorious virgin and martyr, grant me the aid of thy heavenly grace, in order that I may learn to despise all earthly things, and to love what is heavenly, to oppose vice and to be proof against temptation; to walk firmly in the path of virtue, not to seek honors, to shun pleasures, to bewail my past offences, to keep far from the occasions of evil, to keep free from bad habits, to seek the company of the good, and persevere in righteousness, so that, by the assistance of thy grace, I may deserve the crown of eternal life, together with S. Agnes and all the saints, for ever and ever, in thy kingdom. Amen.

His Holiness, Pius IX., by an autograph rescript, Oct. 30, 1854, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

S. FRANCIS OF PAUL.

153.

DEVOUT EXERCISE.

The Sovereign Pontiff, Clement XII., in the brief, *Cœlestium munerum*, Dec. 2, 1738, granted to all the faithful who, on thirteen successive Fridays preceding the feast of S. Francis of Paul (April 2), or at any other time of the year, being truly penitent, after confession and communion, shall visit a church of the Minims, commonly called the Paolotti, and pray there for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church:

A PLENARY INDULGENCE on any one of the thirteen Fridays.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, on each of the other Fridays, on the fulfilment of what is prescribed above.

Moreover, wherever there are no churches of the above-named order, or where they are distant at least a mile from a person's own dwelling, the same Clement XII., by another brief, March 20, 1739, allowed the faithful, who shall have performed the other works enjoined, to visit any other church whatsoever, dedicated to God in honor of S. Francis of Paul, or any altar where there is a picture of this saint; and further, if these conditions cannot be complied with, to visit their own parish church. This devotion originated with S. Francis

himself, who practised it in honor of our Lord Jesus Christ and his twelve apostles. For this purpose, on each of the thirteen Fridays, he used to say the *Our Father* and the *Hail Mary*, each thirteen times; and this devotion he promulgated, by word of mouth and by letter to his own devout followers, as an efficacious means of obtaining from God the graces they desired, provided they were for the greater good of their souls. Since the death of the saint, which took place April 2, 1507, the day on which in that year Good-Friday fell, this devotion has always been practised by the faithful throughout the whole Catholic world in honor of the holy founder; and so, it came at last to be approved by the said Clement XII., who granted, besides, the indulgences above named, in order to animate all good Christians to adopt it.

S. JOHN OF THE CROSS.

154.

PRAYER.

O glorious S. John, who, through a pure desire of being like unto Jesus crucified, didst long for nothing so eagerly, up to the last moment of thy holy life, as to suffer, to be despised, and to be made little of by all; and whose thirst after sufferings was so burning, that thy noble heart rejoiced in the midst of the sorest torments and afflictions: vouchsafe, I beseech thee, O dear saint! by the glory which thy many sufferings have gained for thee, to intercede for me, and obtain of God for me a love of suffering, together with grace and strength to bear with firmness of mind all trials and adversities, which are the sure means to the happy attainment of that glorious crown which awaits me in heaven. Yes, dear saint, from thy most happy throne of glory, whereon thou art now seated in majesty, hear, I beseech thee, my prayers; so that, after thy example, full of love for the cross and for suffering, I may deserve to be thy companion in glory.

The Sovereign Pontiff, Leo XII., by a decree of the S. Congr. of Indulgences, Jan. 30 1828, granted to all the

faithful who, with at least contrite heart and devotion shall say this prayer :

AN INDULGENCE OF ONE HUNDRED DAYS, once every day.

A PLENARY INDULGENCE on the last day of any month, or on any of the eight following days, to all those who, having said this prayer every day for a month, being truly penitent, after confession and communion, shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

S. PHILIP NERI.

155.

PRAYERS FOR EVERY DAY IN THE WEEK.

FOR SUNDAY.

Prayer to obtain the virtue of Humility.

S. Philip, my glorious patron, who on earth wast so enamoured of humility as to count as dross the praise and even the esteem of men, obtain for me also this fair virtue by thy prayers. Thou knowest how proud I am in my thoughts, how contemptuous in my words, how ambitious in my works. Ask for me, then, humility of heart, and that my soul may be divested of all pride, and that in its place may dwell, deep-seated, that low esteem which thou hadst of thyself, deeming thyself the worst of all men, and for that reason rejoicing when thou didst suffer contempt, and seeking the occasions of it. Ah! great saint, obtain for me a truly humble heart and a thorough knowledge of my own nothingness; that I may rejoice when I am despised, that I may not be inflamed with resentment when others are preferred before me, that I may never be proud when praised; but ever seek to be great in the eyes of God, desiring to receive from him alone all my exaltation.

Our Father, Hail Mary, Glory be to the Father.

FOR MONDAY.

Prayer to obtain the virtue of patience.

S. Philip, my holy advocate, whose heart was ever so constant in time of trouble, and whose spirit was so loving under suffering, that, whether persecuted by the jealous, or calumniated by the wicked who thought to bring shame upon thee, or tried by God with many long, painful infirmities, thou didst ever bear all with wondrous tranquillity of heart and soul: O! obtain for me, too, by thy prayers, dear saint, a spirit of true courage in all the trials of this life. Alas, how much I stand in need of patience! I shrink from every little trouble; I sicken under every light affliction; I fire up at and resent every trifling contradiction, nor ever learn that through the thorny path of tribulation lies the road to paradise. Yet this was the road our divine master, Jesus, deigned to tread; this, too, was trod by thee, O dear saint! Obtain for me courage, with a good hearty will, to embrace the crosses which every day I receive from God, and to bear all with such endurance and such ready will as thou didst when on earth; that so I may be made worthy to enjoy the blessed fruit of sufferings with thee in heaven above.

Our Father, Hail Mary, Glory be to the Father.

FOR TUESDAY.

Prayer to obtain the virtue of purity.

Glorious S. Philip, who didst ever keep unsullied the white lily of thy purity, with such

great honor to thyself, that the brightness of this fair virtue dwelt in thine eyes, shone forth from thy hands, and spread its fragrance over thy whole body, causing it to exhale such sweet perfume as gave consolation, fervor, and devotion to all who dwelt with thee: O! obtain for me from the Holy Spirit of God so true a love for that most beauteous virtue, that neither the words nor the bad example of sinners may ever make impression on my soul. O! never suffer me in any way to lose that lovely virtue; and seeing that the avoidance of the occasions of sin, prayer, labor, humility, mortification of the senses, frequent use of the sacraments, were the arms with which thou didst conquer the dread enemy of the flesh; even so obtain for me, I pray thee, grace to use these very arms to vanquish this same foe. Take not away thy help from me; show forth that zeal in my behalf which in thy life thou hadst for thy penitents, keeping them far removed from all infection of the senses. Do this for me, my holy advocate; in this fair virtue be thou ever my protector.

Our Father, Hail Mary, Glory be to the Father.

FOR WEDNESDAY.

Prayer to obtain the love of God.

Wondering, I contemplate, S. Philip, the great miracle wrought in thee by God's most Holy Spirit, when into thy heart he poured such floods of heavenly charity, that, to give them place within thy breast, through vehemence

of love, two of thy ribs were broken: then, beholding thy heart and mine, I am sore confounded. I see thy heart all burning with love for God; mine. all frozen, wrapt up in creatures. I see thine inflamed with a fire from heaven, whose brilliancy was so diffused throughout thy body, that it shone forth from thy face like sparks of fire; while mine is full of earthly love. I love the world, which allures me and can never make me happy · I love the flesh, which solicits my affections, but can never render me immortal; I love riches, which I can enjoy but for a moment. O! when shall I ever learn of thee to love naught else save God, the incomprehensible and only good? Make it thy care, then, blessed advocate, by thy intercession, that I begin at least to-day: obtain for me an efficacious love, made known by works; a pure love, making me love God most perfectly; a strong love, enabling me to surmount all obstacles which might hinder my union with God in life, that so I may become one with him forever after death.

Our Father, Hail Mary, Glory be to the Father.

FOR THURSDAY.

Prayer to obtain the love of our neighbor.

Glorious saint, who didst employ thyself wholly in thy neighbor's good, thinking for all, sympathizing with all, helping all, and who, throughout thy whole life, didst ever try to secure the salvation of all, nor ever shrink from labor or from burdens, keeping for thyself no time or com-

fort, that thou mightest win all hearts to God: obtain for me, I beseech thee, together with the pardon of my sins, charity for my neighbor, that henceforth I may be to him all compassion in his needs; and grace to love all as my brethren, succoring all, if not with temporal aid, at least with prayers and good advice. And teach me, too, on every occasion to defend my neighbor's honor, and never to say a hurtful or displeasing word; but ever to maintain, even with my enemies, sweetness of spirit like thy own, whereby thou didst triumph over thy persecutors. Yes, blessed saint, obtain for me this lovely virtue, which already thou hast obtained for so many of thy clients; that so we may all one day come to praise our God with thee in an eternity of bliss.

Our Father, Hail Mary, Glory be to the Father.

FOR FRIDAY.

Prayer to obtain detachment from temporal goods.

Great saint, who didst prefer a poor and austere life to the comforts of home; who, while yet a child, didst despise honor and glory: obtain for me grace ever to keep my heart detached from the passing goods of this life. O thou, whose desire it ever was to become so poor as to be reduced to beg thy bread, without finding a charitable hand to offer thee a crumb wherewith to support life: ask for me of God a love of poverty so great that I may turn all my thoughts to goods which never fail. Thou who wouldst rather live in humble guise than be

exalted to the highest honors of holy Church, intercede for me, that I go not in search of honors, but content myself ever with that condition in which God has placed me. My heart, alas! is too anxious for the empty, fleeting things of earth; but thou, who didst ever inculcate that grand maxim, "*And then?*" which produced so many wonderful conversions, obtain for me that these words be ever deep impressed upon my soul; that, despising the nothingness of earth, God alone may reign the sole object of my affections and of all my thoughts.

Our Father, Hail Mary, Glory be to the Father.

FOR SATURDAY.

Prayer to obtain perseverance in good works.

S. Philip, my holy advocate, who, ever constant in good works and full of merit, didst receive of God most high the crown of glory in reward of all thy labors: obtain for me grace never to weary in God's holy service. Thou who didst ever recompense so well those who loved thee by obtaining for them the gift of perseverance in good, obtain, then, this gift for me; fight thou for me, dear father, at the last moment of my life, and obtain for me the grace to depart this life strengthened with the holy sacraments. Meanwhile be thou, great saint, my intercessor, that, through thy prayers, I may do penance for my sins, and bitterly deplore them all my days. O thou, who from on high beholdest all my miseries, and the bonds which

yet bind me to my sins and to this earth: pray that I may be freed from them, and that with fixed purpose I may be all for God. Obtain for me an eager desire to coöperate in the work of my own salvation, and unbroken constancy in the good which I have begun; that so, by thy intercession, I may deserve to be forever in thy company in an eternity of bliss.

Our Father, Hail Mary, Glory be to the Father.

His Holiness, Pius IX., by a rescript of the S. Congr. of Indulgences, May 17, 1852, granted to all the faithful who, with at least contrite heart, shall say these prayers assigned for each day in the week:

AN INDULGENCE OF FIFTY DAYS, once a day.

S. CAMILLUS OF LELLIS.

156.

His Holiness, Pius IX., by a decree of the S. Congr. of Indulgences, Aug. 8, 1853, granted to all the faithful who, at any time of the year, with at least contrite heart and devotion, in public or in private, shall practise the pious exercise of keeping seven Sundays in honor of S. Camillus, saying some devout prayer in honor of this saint:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, every Sunday.

A PLENARY INDULGENCE, on the seventh Sunday, to all those who, having said these prayers, being truly penitent, after confession and communion, shall visit a church or public oratory, and pray there, for some time, for the intention of hi Holiness.

S. PAUL OF THE CROSS.

157.

PRAYER.

O glorious S. Paul, thou who, while on earth, wast a mirror of innocence and a model of penance! O hero of sanctity, specially chosen by God to meditate night and day on the most bitter passion of his only-begotten Son, and to propagate the same devotion throughout the world, by word, by example, and by means of thy institute! O apostle, powerful in word and work, who didst spend thy life in bringing back the wandering souls of wretched sinners to the feet of the Crucified! look down from heaven graciously upon my soul, and hear my prayers. Obtain for me such a love toward Jesus suffering, that, ever meditating on his passion, I may make his sufferings mine; that I may recognize in the deep wounds of my Saviour the wickedness of my sins, and may draw from them, as from so many founts of salvation, the grace of lamenting them bitterly, and a firm will to imitate thee in penance, if I have not followed thee in innocence. Procure for me, O S. Paul! the grace which here, at thy feet, I particularly and

earnestly beg of thee (*here mention the grace desired*). Moreover, obtain for our holy Mother the Church victory over her enemies; obtain conversion for sinners; and a return to the Catholic faith for all heretics, particularly for England, for which thou didst pray so much. Finally, intercede for me with God that I may die a holy death, and come to enjoy him with thee in heaven, for all eternity. Amen.

Our Father, Hail Mary, Glory be to the Father.

His Holiness, Pope Pius IX., by the rescripts of April 24, 1853, and April 20, 1868, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE YEAR, once a day.

A PLENARY INDULGENCE, on the day of the feast of the saint, April 28, or on any one day of the octave, to those who, having said this prayer on every day of the month preceding the said feast, being truly penitent, shall confess their sins and receive holy communion.

By another rescript, Oct. 17, 1867, his Holiness granted:

AN INDULGENCE OF THREE HUNDRED DAYS, every day, to all those who, with at least contrite heart and devotion, shall make the novena in honor of S. Paul of the Cross.

A PLENARY INDULGENCE, at the close of the said novena, to those who, being truly penitent, after confession and communion, shall pray for the needs of holy Church and for the intention of his Holiness

S. ANTHONY OF PADUA.

158.

RESPONSORY.

Si quæris miracula,	If then you ask for miracles,
Mors, error, calamitas,	Death, error, all calamities,
Dæmon, lepra fugiunt,	The leprosy, and demons fly,
Ægri surgunt sani.	And health succeeds infirmities.
Cedunt mare, vincula;	The sea obeys, and fetters break,
Membra resque perditas	And lifeless limbs thou dost restore;
Petunt et accipiunt	Whilst treasures lost are found again,
Juvenes et cani.	When young or old thine aid implore.
Pereunt pericula,	All dangers vanish at thy prayer,
Cessat et necessitas;	And direst need doth quickly flee;
Narrent hi, qui sentiunt,	Let those who know, thy power proclaim,
Dicant Paduani.	Let Paduans say: These are of thee.

Cedunt mare, vincula;
Membra resque perditas
Petunt et accipiunt
Juvenes et cani.

The sea obeys, and fetters break,
And lifeless limbs thou dost restore;
Whilst treasures lost are found again,
When young or old thine aid implore.

Gloria Patri et Filio,
Et Spiritui Sancto.
Cedunt mare, vincula, etc.

To Father, Son, may glory be
And Holy Ghost eternally.
The sea obeys, etc.

V. Oro pro nobis, B. Antoni.
R. Ut digni efficiamur promissionibus Christi.

V. Pray for us, blessed Anthony.
R. That we may be made worthy of the promises of Christ.

OREMUS.

Ecclesiam tuam, Deus, Beati Antonii confessoris tui commemoratio votiva lætificet, ut spiritualibus semper muniatur auxiliis et gaudiis perfrui mereatur æternis. Per Christum Dominum nostrum. Amen.

LET US PRAY.

O God! may the votive commemoration of blessed Anthony, thy confessor, be a source of joy to thy Church, that she may always be fortified with spiritual assistance, and deserve to enjoy eternal rewards. Through Christ our Lord. Amen.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Jan. 25, 1866, granted to all the

faithful, as often as they shall, with at least contrite heart and devotion, say this responsory, with the versicle and prayer annexed:

AN INDULGENCE OF ONE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, on any day, to all those who shall have said it for a month, provided that, being truly penitent, after confession and communion, they shall visit a church or public oratory, and there pray, for some time, for the intention of his Holiness.

S. ANDREW AVELLINO.

159.

PRAYER.

O most glorious saint, whom God has made our protector against apoplexy: seeing that thou thyself didst die of that disease, we earnestly pray thee to preserve us from an evil so dangerous and so common.

Our Father, Hail Mary, Glory be to the Father.

Per intercessionem S. Andreæ apoplectico morbo correpti.	By the intercession of S. Andrew stricken with apoplexy.
A subitanea et improvisa morte libera nos, Domine.	From a sudden and unprovided death deliver us, O Lord!

O most glorious saint! if ever, by the just judgment of God, we should be stricken with apoplexy, we earnestly beseech thee to obtain for us time enough to receive the last sacraments, and to die in the grace of God.

Our Father, Hail Mary, Glory be to the Father.

Per intercessionem S. Andreæ apoplectico morbo correpti.

A subitanea et improvisa morte libera nos, Domine.

By the intercession of S. Andrew stricken with apoplexy.

From a sudden and unprovided death deliver us, O Lord!

O most glorious saint, who didst endure, before dying, a terrible agony, through the assaults of the devil, from which the blessed Virgin and S. Michael delivered thee: we earnestly beseech thee to assist us in the tremendous moment of our death.

Our Father, Hail Mary, Glory be to the Father.

Per intercessionem S. Andreæ apoplectico morbo correpti.

A subitanea et improvisa morte libera nos, Domine.

By the intercession of S. Andrew stricken with apoplexy.

From a sudden and unprovided death deliver us, O Lord!

His Holiness, Pope Pius IX., by a brief, June 25, 1869, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these prayers, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each three times, and the versicles:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all those who shall have practised this exercise every day for a month, on the day when, being truly penitent, they shall confess their sins and receive holy communion.

S. NICHOLAS OF BARI.

160.

PRAYER.

Glorious Nicholas, my own protector! from that bright throne where thou dost enjoy the vision of thy God, in pity turn thine eyes upon me; ask for me from God those graces and helps most seasonable in my present necessities, whether spiritual or temporal, and especially the grace of . . . if such be expedient for my eternal welfare. Forget not, glorious and holy bishop, our Sovereign Pontiff, the holy Church, and this pious city. Bring back to the right way of salvation those who live steeped in sin, or buried in the darkness of ignorance, error, and heresy. Comfort the sorrowing, provide for the needy, strengthen the weak-hearted, defend the oppressed, help the sick; let all know the effects of thy powerful patronage with him who is the supreme giver of all good. Amen.

Our Father, Hail Mary, Glory be to the Father.

V. Ora pro nobis, beate Nicolae.
R. Ut digni efficiamur promissionibus Christi.

V. Pray for us, blessed Nicholas.
R. That we may be made worthy of the promises of Christ.

OREMUS.

Deus, qui beatum Nicolaum gloriosum confessorem tuum atque pontificem innumeris decorasti, et quotidie non cessas illustrare miraculis: tribue, quæsumus, ut ejus meritis et precibus a gehennæ incendiis, et a periculis omnibus liberemur. Per Christum Dominum nostrum. Amen.

LET US PRAY.

God, who hast honored, and ceasest not daily to honor, thy high-priest and glorious confessor, blessed Nicholas, with innumerable miracles: grant, we beseech thee, that, by his merits and prayers, we may be delivered from the fires of hell and from all other dangers. Through Christ our Lord. Amen.

The Sovereign Pontiff, Gregory XVI., by a decree of the S. Congr. of Indulgences, Dec. 22, 1832, granted to all the faithful who shall, with at least contrite heart and devotion, say this prayer, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, and the versicles, etc.:

AN INDULGENCE OF FIFTY DAYS, once a day.

S. ALOYSIUS GONZAGA.

161.

DEVOUT EXERCISE.

Pope Clement XII., in order to inspire the faithful, and especially the young, with greater devotion toward the angelic youth, S. Aloysius Gonzaga, granted, by two decrees of the S. Congr. of Indulgences, Dec. 11, 1739, and Jan. 17, 1740:

A PLENARY INDULGENCE on each of the six Sundays which are wont to be kept in honor of this saint, either immediately before his feast, on June 21, or at any other time of the year. In order to gain this plenary indulgence, it is requisite that the six Sundays should be kept consecutively; and that, on each of them, the faithful, being truly penitent, after confession and communion, should employ themselves in pious meditations or vocal prayers, or other works of Christian piety, in honor of the saint.

ON THE DAY OF HIS FEAST.

The Sovereign Pontiffs, Benedict XIII., by a decree, Nov 22, 1729, Clement XII., by a decree, Nov. 21, 1737, and Benedict XIV., by a decree, Apr. 12, 1742, granted:

A PLENARY INDULGENCE to all the faithful who, being truly penitent, after confession and communion, shall

visit an altar dedicated to S. Aloysius Gonzaga, on the day of his feast, and pray for the wants of holy Mother Church and for the intention of his Holiness.

This feast may be celebrated, with permission of the Ordinary, on any day of the year, in any place, at any altar, as appears from the decree cited above.

PRAYER.

O blessed Aloysius, adorned with angelic graces, I, thy most unworthy suppliant, recommend specially to thee the chastity of my soul and body, praying thee by thy angelic purity to plead for me with Jesus Christ, the immaculate lamb, and his most holy mother, the Virgin of virgins, that they would vouchsafe to keep me from all grievous sin. O never let me be defiled with any stain of impurity; but when thou dost see me in temptation, or in danger of falling, then remove far from my heart all bad thoughts and unclean desires, and awaken in me the memory of eternity to come and Jesus crucified; impress deeply in my heart a sense of the holy fear of God; and thus, kindling in me the fire of divine love, enable me so to follow thy footsteps here on earth, that, in heaven with thee, I may be made worthy to enjoy the vision of our God forever. Amen.

Our Father, Hail Mary, Glory be to the Father.

To increase more and more devotion toward S. Aloysius Gonzaga, who, from the time of his canonization, was given by Benedict XIII. as the special protector of

the young, the Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, March 6, 1802, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer, with one *Our Father*, *Hail Mary*, and *Glory be to the Father:*

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

S. STANISLAS KOSTKA.

162.

FEAST, TEN SUNDAYS, NOVENA, AND RETREAT.

To propagate amongst the faithful the devotion toward S. Stanislas Kostka, as calculated to augment the love of our blessed Lady, to whom he was especially devout, the Sovereign Pontiff, Leo XII., by a rescript of the S. Congr. of Indulgences, March 3, 1827, granted:

A PLENARY INDULGENCE, from first vespers and during the whole day of the feast of the saint, to all the faithful who shall visit the church or public oratory where it is celebrated, provided that, being truly penitent, after confession and communion, they shall pray for some time for the intention of his Holiness.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES on every one of the ten Sundays before the feast of the saint; to be gained by visiting the church or oratory where these Sundays are kept, and praying as directed above.

AN INDULGENCE OF ONE HUNDRED DAYS, every day, of the novena preceding his feast, for attending at the said novena, with at least contrite heart and devotion, and praying as directed above.

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to all who, with at least contrite heart and devotion, shall say the *Our Father* and the *Hail Mary* before a picture of the saint exposed in any church.

A PLENARY INDULGENCE to all those who shall have practised this exercise for a month, on any day, when, being truly penitent, after confession and communion, they shall pray as directed above. Whoever shall be unable on some days in the month to visit the church, may, in this case, according to a declaration of the same Sovereign Pontiff, gain the indulgence by saying anywhere the *Our Father* and the *Hail Mary*.

He declared, moreover, that the indulgences granted for the feast, novena, and ten Sundays, can be gained at any time during the year to which, with the permission of the Ordinary, the feast of the saint shall have been transferred; and he further extended these indulgences to private churches, chapels in seminaries, colleges, boarding-schools, monasteries and houses of retreat for both sexes. He granted, besides:

AN INDULGENCE OF ONE HUNDRED DAYS to all those who, with at least contrite heart and devotion, shall attend the exercises called "the retreat of S. Stanislas," and shall pray, for some time, for the intention of his Holiness.

PRAYERS.

My most pure patron, S. Stanislas, angel of purity, I rejoice with thee for that marvellous gift of virginal purity which graced thy spotless heart; I humbly pray thee, obtain for me strength against all impure temptations, and in-

spire me with constant watchfulness to guard the virtue of holy purity.

Our Father. Hail Mary, Glory be to the Father.

My most loving patron, S. Stanislas, seraph of charity, I rejoice with thee for the burning flame of love which ever kept thy pure and innocent heart elevated to God and united with him; I humbly pray thee, kindle in me a flame of the love of God, so burning as to consume all earthly love, and set me all on fire with his love alone.

Our Father, Hail Mary, Glory be to the Father.

My most tender and most mighty patron, S Stanislas, angel of purity and seraph of charity, I rejoice with thee for thy most happy death,—a death occasioned by the ardor of thy desire to contemplate Mary assumed into heaven, and caused at last by love for her. I give thanks to Mary, because she willed to accomplish thy desires; and I pray thee, gracious saint, by the merit of thy happy death, be thou my advocate, my patron in my death. O intercede with Mary for me, to obtain for me a death, if not so happy as thine, at least calm and peaceful, under the safe-conduct of Mary, my advocate, and of thee, my special patron.

Our Father, Hail Mary, Glory be to the Father.

His Holiness, Pope Pius IX., by an autograph rescript, March 27, 1847, granted to all the faithful who, with at least contrite heart and devotion shall say these three

prayers, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each three times:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

By a decree of the S. Congr. of Indulgences, July 10, 1854, he granted likewise:

A PLENARY INDULGENCE, once a month, to all those who shall have said these three prayers, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each three times, once a day, for a month, on the day when, being truly penitent, after confession and communion, they shall visit a church or a public oratory, and pray, for some time, for the intention of his Holiness.

S. MICHAEL DE' SANTI.

163.

PRAYER.

O seraph inflamed with the most ardent love for Jesus in the blessed sacrament, glorious S. Michael,—thou who, spending thy days and nights in his real presence, didst find there the dearest delight, which, inundating with superabundant sweetness not only thy heart, but also thy whole person, made thee exult with joy: thou who, ravished into the bosom of thy God, couldst not withstand the torrent of consolations, but felt thyself languishing with love: vouchsafe, I pray thee, my powerful advocate, to obtain for me a lively faith, a firm hope, and a most ardent love toward so inestimable a treasure, the precious pledge of eternal glory; so that, by thy intercession, I may be numbered, all the days of my life, among the true adorers of Jesus in the most holy sacrament, and may hereafter enjoy him, face to face, in thy company, for a blessed eternity. **Amen.**

Our Father, Hail Mary, Glory be to the Father.

His Holiness, Pope Pius IX., by an autograph rescript, May 20, 1862, granted to all the faithful who shall, with at least contrite heart and devotion, say this prayer, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father :*

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, on the day of the saint's death, April 10, on the feast of *Corpus Christi*, and on July 5, on which day his death is commemorated, to all those who shall have said this prayer, at least ten times in the course of the year; provided that, on these three days, being truly penitent, after confession and communion, they shall pray for the intention of his Holiness.

S. ELIZABETH OF HUNGARY.

164.

PRAYER.

O S. Elizabeth, chosen vessel of sublime virtue, thou didst show to the world, by thy splendid example, what charity, faith, and humility can do in a Christian soul.

Thou didst employ all the powers of thy heart in loving thy God alone; thou didst love Him with a love so pure and fervent, as to become worthy of tasting beforehand upon this earth those favors and sweetnesses of paradise which are granted to the souls invited to the nuptials of the adorable Lamb.

Thou, illumined by a heavenly light, and, by thy immovable faith, showing thyself a true child of the gospel, didst behold in thy neighbor the person of our Lord Jesus Christ, the sole object of thy affections; and, therefore, didst thou find all thy delight in dealing with the poor, in helping them, in drying their tears, in encouraging them, in assisting them in every service of charity, amid diseases and the many miseries to which our human nature is subject.

Thou didst make thyself poor, to relieve the poverty of thy neighbor; poor in the goods of the earth, to make thyself rich in those of heaven.

Thou wast so humble that, after exchanging thy throne for a wretched cell, and thy royal mantle for the modest gown of the seraphic Francis, thou didst lead a life of privations and penance, innocent as thou ever wast, and didst embrace with divine grace the cross of our divine Redeemer, accepting willingly with him thy portion of insults and unjust persecutions. Thou didst forget the world and thyself, to think only of God.

O most amiable saint, so beloved of God, condescend to become the heavenly friend of our souls, and assist them to become the friends of your loving Jesus. Turn upon us, from the height of heaven, one of those tender looks which upon earth did cure the most grievous infirmities of men.

In the world in which we live, so full of moral convulsions, and so cold and indifferent, at the same time, to all the things of God, we have recourse to thee with confidence; that thou, illumining us with thy light, may enkindle in our hearts the flame of thy sublime love, and procure for us peace of soul.

Meanwhile, we bless the Lord for having glorified his name in this world, by the splendor of thy heroic virtues, and by the eternal reward with which they are crowned. Do thou bless us, dear S. Elizabeth, from the blessed throne which thou dost occupy near the Holy of holies; pro-

tect us in our perilous pilgrimage, obtain pardon for our sins, and open for us the way to enter and enjoy with thee the kingdom of God. Amen.

His Holiness, Pope Pius IX., by a brief, Aug. 9, 1861, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

BL. THOMAS OF CORI.

165.

RESPONSORY.

Ostensa quisquis expetit
Mirari grandia insolita,
Supplex Thomæ propitium
Nomen vocet auxilio.

Illi procella sternitur,
Vis venti, tellus, pluvia,
Dirumque mortis spiculum
Brachio refringit valido.

Queis luce carent oculi,
Cuique vox hæret faucibus,
Qui curis inops agitur,
Suppetias affert facilis.
Illi procella, etc.

Let him who seeks for wonders strange
That power and might proclaim,
Implore his aid, and suppliant call
Upon St. Thomas' name.

The storm is subject to his will,
The wind, the earth, the rains;
He breaks the direful shaft of death,
His arm its power restrains.

To those whose eyes know not the light,
Whose tongues are silent made,
To poverty when pressed with care,
He quickly lends his aid.
The storm, etc.

Nec casus ejus nutibus
Insontes vexat cladibus,
Pallentes morbos abigit,
Vitale lumen reficit.
Illi procella, etc.

Thoma, colende, moribus
Innocuis da nos instrui,
Da fausta pacis munera,
Da beata adire limina.
Illi procella, etc.

Virtus, decus, et claritas
Sit Patri, sitque Filio,
Sit largitori Flamini
Ævum per omne gloria.
Illi procella, etc. Amen.

'Tis not his will that sad mischance
Disturb the guiltless hearts;
While life returns at his command,
And sickness soon departs.
The storm, etc.

O Thomas, worthy of all praise!
Free us from every stain;
Obtain for us the gift of grace,
With thee in heaven to reign.
The storm, etc.

Let power, honor, all renown
Unto the Father be,
And to the Son and Holy Ghost
Glory eternally.
The storm, etc. Amen.

PRAYER.

Deus, qui beatum Thomam tuo amore succensum, interiori mortificatione et eximia in proximum dilectione decorasti, ejus meritis precibusque concede ut nosmetipsos pro te

God, who didst adorn blessed Thomas, inflamed with love for thee, with interior mortification and a surpassing love for his neighbor: by his merits and prayers grant that, denying our-

abnegantes et charitatis opera jugiter exequentes, æterna præmia consequi mereamur.
Amen.

selves for thy sake, and ever practising the works of charity, we may deserve to secure eternal rewards. Amen.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Nov. 25, 1852, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this responsory and prayer :

AN INDULGENCE OF A HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, on any day, to all those who, every day for a month, shall practise this pious exercise, provided that, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

The same indulgences may be gained by the faithful who, not knowing how to read, shall say, instead of the responsory, the *Our Father* and the *Hail Mary*, each three times, and observe the other conditions prescribed.

PRAYERS

To be said by priests.

166.

ORATIO ANTE MISSAM.

Ego volo celebrare missam, et conficere corpus et sanguinem Domini nostri Jesu Christi juxta ritum sanctæ Romanæ Ecclesiæ ad laudem omnipotentis Dei, totiusque curiæ triumphantis, ad utilitatem meam, totiusque curiæ militantis; pro omnibus, qui se commendarunt orationibus meis in genere et in specie, ac pro felici statu sanctæ Romanæ Ecclesiæ. Amen.

Gaudium cum pace, emendationem vitæ, spatium veræ pœnitentiæ, gratiam, et consolationem Sancti Spiritus, perseverantiam in bonis operibus tribuat nobis omnipotens et misericors Dominus. Amen.

The Sovereign Pontiff. Gregory XIII., granted to all priests, secular and regular:

AN INDULGENCE OF FIFTY DAYS, if, before saying mass, they shall say this prayer with devotion.

167.

ORATIO ANTE MISSAM.

IN HONOREM S. JOSEPH, SP. B. M. V.

O felicem virum beatum Joseph, cui datum est Deum, quem multi reges voluerunt videre et non viderunt, audire et non audierunt, non solum videre et audire, sed portare, deosculari, vestire, et custodire.

V. Ora pro nobis, B. Joseph.

R. Ut digni, etc.

OREMUS.

Deus, qui dedisti nobis regale sacerdotium: præsta, quæsumus, ut sicut beatus Joseph unigenitum Filium tuum natum ex Maria virgine suis manibus reverenter tractare meruit et portare, ita nos facias cum cordis munditia et operis innocentia tuis sanctis altaribus deservire, ut sacrosanctum Filii tui corpus et sanguinem hodie digne sumamus, et in futuro sæculo præmium habere mereamur æternum. Per Christum Dominum nostrum. *R.* Amen.

His Holiness, Pope Pius IX., by a rescript, Feb. 4, 1877, granted:

AN INDULGENCE OF ONE HUNDRED DAYS to all priests who shall say this prayer before celebrating mass.

168.

ORATIO POST MISSAM.

Obsecro te, dulcissime Domine Jesu Christe, ut passio tua sit mihi virtus qua muniar, protegar, at-

que defendar; vulnera tua sint mihi cibus potusque quibus pascar, inebrier, atque delecter; aspersio sanguinis tui sit mihi ablutio omnium delictorum meorum; mors tua sit mihi gloria sempiterna. In his sit mihi refectio, exultatio, sanitas, et dulcedo cordis mei. Qui vivis et regnas in sæcula sæculorum. Amen.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Dec. 11, 1846, granted:

AN INDULGENCE OF THREE YEARS to all priests who, after celebrating mass, shall say this prayer.

169.

ORATIO A SACERDOTE DICENDA ANTEQUAM CONFESSIONES EXCIPIAT.

Da mihi, Domine, sedium tuarum assistricem sapientiam, ut sciam judicare populum tuum in justitia et pauperes tuos in judicio. Fac me ita tractare claves regni cœlorum, ut nulli aperiam cui claudendum sit, nulli claudam cui aperiendum sit. Sit intentio mea pura, zelus meus sincerus, charitas mea patiens, labor meus fructuosus. Sit in me lenitas non remissa, asperitas non severa; pauperem ne despiciam, diviti ne aduler. Fac me ad alliciendos peccatores suavem, ad interrogandos prudentem, ad instruendos peritum. Tribue, quæso, ad retrahendos a malo solertiam, ad confirmandos in bono sedulitatem, ad promovendos ad meliora industriam; in responsis maturitatem, in consiliis rectitudinem, in obscuris lumen, in implexis sagacitatem, in arduis victoriam; inutilibus

colloquiis ne detinear, pravis ne contaminer, alios salvem, meipsum non perdam. Amen.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, March 27, 1854, granted to all confessors who, with at least contrite heart and devotion, before taking their seat in the tribunal of penance to hear confessions, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day

VARIOUS PRAYERS AND EXERCISES.

170.

ACT OF REPARATION FOR BLASPHEMY.

Blessed be God.

Blessed be his holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be Jesus in the most holy sacrament of the altar.

Blessed be the great mother of God, Mary most holy.

Blessed be her holy and immaculate conception.

Blessed be the name of Mary, virgin and mother.

Blessed be God in his angels and in his saints.

The Sovereign Pontiff, Pius VII., by a rescript, July 23, 1801, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this prayer of praise:

AN INDULGENCE OF ONE YEAR.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Aug. 8, 1847 granted:

A PLENARY INDULGENCE, once a month, on any day, to all those who, having said this prayer of praise at least once a day for a month, and being truly penitent, after confession and communion, shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

171.

FOR THE SOVEREIGN PONTIFF.

V. Oremus pro Pontifice nostro. . . .

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

V. Let us pray for our pontiff. . . .

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not up to the will of his enemies.

Our Father and Hail Mary.

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, Nov. 26, 1876, granted to all the faithful who, with at least contrite heart and devotion, shall say this versicle and response, with the *Our Father* and the *Hail Mary*, for the welfare of the Sovereign Pontiff :

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all those who, having said these prayers for a month, shall, on any day, being truly penitent, after confession and communion, visit a public church, and pray there for the intention of the Sovereign Pontiff.

172.

TO IMPLORE PEACE.

Ant. Da pacem, Domine, in diebus nostris: quia non est alius qui pugnet pro nobis, nisi tu, Deus noster.

V. Fiat pax in virtute tua.

R. Et abundantia in turribus tuis.

Ant. Give peace, O Lord! in our days; for there is none other that fighteth for us, but only thou, our God.

V. Peace be in thy strength, O Lord!

R. And plenty in thy strong places.

OREMUS.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla. Per Christum Dominum nostrum. Amen.

LET US PRAY.

O God, from whom come all holy desires, all right counsels and just works: grant unto us, thy servants, that peace which the world cannot give, that our hearts may be devoted to thy service, and that, delivered from the terror of our enemies, we may pass our time in peace under thy protection. Through Christ our Lord. Amen.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, May 18, 1848, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these prayers:

AN INDULGENCE OF ONE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to those who

shall have said them, at least once a day, for a whole month, on any day when, being truly penitent, after confession and communion, they shall visit a public church, and pray there, for some time, for the intention of his Holiness.

173

THE GRADUAL AND PENITENTIAL PSALMS.

S. Pius V., in the bull, *Quod a nobis*, July 9, 1568, granted to all the faithful who are bound to say the Gradual or Penitential Psalms, on the days prescribed by the rubrics of the Roman Breviary, provided they say them with devotion:

AN INDULGENCE OF FIFTY DAYS.

The same holy Pontiff, by the bull, *Superni Omnipotentis Dei*, April 5, 1571, granted to those who shall say them, at any other time, for their own devotion:

AN INDULGENCE OF FIFTY DAYS.

174.

PRAYERS TO OBTAIN PURITY.

I. O Jesus, Son of the living God, brightness of eternal light, who from all eternity wast begotten most pure in the bosom of the eternal Father, and who in time didst will to be born of a most pure and immaculate virgin: I, thy most frail creature, with all my heart beseech thee to preserve me pure in soul and body, and to make holy purity flourish abundantly in thy holy Church, for thy greater glory and the salvation of the souls redeemed by thee.

II. O Mary ever virgin, most pure and immaculate daughter of the eternal Father, mother of the eternal Son, spouse of the Holy Ghost, august and living temple of the most blessed Trinity, lily of purity, and mirror without spot: obtain for me, O dear mother! from your good Jesus and mine, purity of soul and body; and beg of him to make this virtue flourish more and more in all classes of the faithful.

III. O most chaste spouse of Mary immaculate, who didst merit at the hands of God the singular honor of being the foster-father of Innocence itself, Christ Jesus, and the spotless guardian of the Virgin of virgins: obtain for me the love of Jesus, my God and Saviour, and the special protection of Mary, my most holy mother; and procure, O holy Joseph, protector of all chaste souls! that thy chosen virtue of holy purity be better loved by me and by all men.

IV. And thou, all on fire with love for Jesus, Mary, and Joseph, model of Christian modesty and restorer in your time of piety and good morals, our special advocate and example, S. Bernardine: present our prayers to the Holy Family, and beg of them that, with piety and the fear of God, holy purity in soul and body may reign in all Christian families, and in all who are children of the holy Roman Church, our mother. Amen.

His Holiness, Pope Pius IX., by a rescript of the Sacred Penitentiary, Feb. 27, 1862, granted to all the faithful. every time that, with at least contrite heart and devotion, they shall say these prayers to obtain holy purity:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, on any day, to all those who, having said these prayers for a month, being truly penitent, shall confess their sins and receive holy communion.

175.

INVOCATIONS IN TIMES OF CALAMITY.

Mercy of our God, embrace us and deliver us from every plague.

Glory be to the Father, etc.

Eternal Father, sign us with the blood of the immaculate Lamb, as thou didst sign the dwellings of thy people.

Glory be to the Father, etc.

Most precious blood of Jesus our Lord, cry for mercy for us to thy divine Father, and deliver us.

Glory be to the Father, etc.

Wounds of my Jesus, mouths of love and mercy, speak for us, in pity, to the eternal Father, hide us within yourselves, and deliver us.

Glory be to the Father, etc.

Eternal Father, Jesus is ours; ours his blood, ours his infinite merits; to thee we offer ourselves wholly: then, if thou dost love him, and dost hold dear so great an offering, thou oughtest to de-

liver us; and for this we hope with fullest confidence.

Glory be to the Father, etc.

Eternal Father, thou desirest not the death of a sinner, but rather that he be converted and live: in thy mercy grant that we may live and be ever thine.

Glory be to the Father, etc.

Salva nos, Christe salvator, per virtutem sanctæ crucis; qui salvasti Petrum in mari, miserere nobis.	Save us, Christ our Saviour, by the virtue of thy holy cross; thou who didst save Peter in the sea, have mercy on us.

Mary, mother of mercy, pray for us, and we shall be delivered.

Mary, our advocate, speak for us, and we shall be saved.

The Lord justly scourgeth us for our sins; but do thou, O Mary! plead for us, for thou art our tender mother.

Mary, in thy Jesus and in thee, have we put our hope: O, let us never be confounded!

Salve Regina, etc.

The Sovereign Pontiff, Gregory XIV., by a rescript of the S. Congr. of Indulgences, Aug. 21, 1837, granted to all who, with at least contrite heart and devotion, shall say these prayers:

AN INDULGENCE OF FORTY DAYS, once a day.

176.

PRAYER FOR TIMES OF AFFLICTION AND TROUBLE.

Adjuva nos, Deus salutaris nostri, et propter gloriam nominis tui, libera nos: et propitius esto peccatis nostris propter nomen tuum.

Help us, O God of our salvation! and for the glory of thy name deliver us: be merciful to our sins for thy name's sake.

Ps. 53.

Deus, in nomine tuo salvum me fac: et in virtute tua judica me.

Deus, exaudi orationem meam: auribus percipe verba oris mei.

Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam: et non proposuerunt Deum ante conspectum suum.

Ecce enim Deus adjuvat me: et Dominus susceptor est animæ meæ.

Averte mala inimicis meis: et in veritate tua disperde illos.

Voluntarie sacrificabo tibi et confitebor nomini tuo, Domine, quoniam bonum est.

Save me, O Lord! in thy name; and judge me in thy strength.

O God! hear my prayer; give ear to the words of my mouth.

For strangers have risen up against me, and the mighty have sought after my soul, and they have not set God before their eyes.

For behold, God is my helper, and the Lord is the protector of my soul.

Turn away evil from me upon my enemies, and scatter them in thy truth.

I will freely sacrifice to thee; and will give praise, O God! to thy name, because it is good

Quoniam ex omni tribulatione eripuisti me, et super inimicos meos despexit oculus meus.

Gloria Patri, etc.

V. Propter gloriam nominis tui, libera nos.

R. Et propitius esto peccatis nostris propter nomen tuum.

OREMUS.

Preces populi tui, quæsumus, Domine, clementer exaudi, ut qui juste pro peccatis nostris affligimur, pro gloria nominis tui misericorditer liberemur. Per Christum Dominum nostrum.

R. Amen.

Te ergo quæsumus tuis famulis subveni, quos pretioso sanguine redemisti.

For thou hast delivered me out of all my trouble, and mine eye hath looked down upon mine enemies.

Glory be to the Father, etc.

V. For the glory of thy name, deliver us.

R. And deal mercifully with our sins for thy name's sake.

LET US PRAY.

Lord, we beseech thee, in thy pity hear the prayers of thy people; that we who suffer justly for our sins, may, for the glory of thy name, mercifully be delivered. Through Christ our Lord.

R. Amen.

We beseech thee, therefore, help thy servants, whom thou hast redeemed with thy precious blood.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Nov. 8, 1849, granted to all the faithful, as often as, with at least contrite heart and devotion, they shall say these prayers:

AN INDULGENCE OF ONE HUNDRED DAYS.

177.

OTHER PRAYERS FOR TIMES OF AFFLICTION AND TROUBLE.

Jesus Chr'ıtus, rex gloriæ, venit ın pace.	Jesus Christ, the king of glory, comes in peace.
Deus homo factus est.	God was made man.
Verbum caro factum est.	The Word was made flesh.
Christus de Maria virgine natus est.	Christ was born of the Virgin Mary.
Christus per medium illorum ibat in pace.	Christ went through the midst of them in peace.
Christus crucifixus est.	Christ was crucified.
Christus mortuus est.	Christ died.
Christus sepultus est.	Christ was buried.
Christus resurrexit.	Christ rose from the dead.
Christus ascendit in cœlum.	Christ ascended into heaven.
Christus vincit.	Christ is victorious.
Christus regnat.	Christ reigns.
Christus imperat.	Christ is Lord of all.
Christus ab omni malo nos defendat.	May Christ defend us from all evil.
Jesus nobiscum est.	Jesus is with us.

Our Father, Hail Mary, Glory be to the Father.

Eternal Father, by the blood of Jesus, have mercy; sign us with the blood of the immaculate lamb, Jesus Christ, as thou didst sign the people of Israel, in order to deliver them from death: and do thou, Mar', mother of mercy, pray

to God and appease him for us, and obtain for us the grace we ask.

Glory be to the Father, etc.

Eternal Father, by the blood of Jesus, have mercy; save us from the shipwreck of the world, as thou didst save Noe from the universal deluge and do thou, Mary, ark of salvation, pray to God and appease him for us, and obtain for us the grace we ask.

Glory be to the Father, etc.

Eternal Father, by the blood of Jesus, have mercy; deliver us from the plagues which we have deserved for our sins, as thou didst deliver Lot from the flames of Sodom: and do thou, Mary, our advocate, pray to God and appease him for us, and obtain for us the grace we ask.

Glory be to the Father, etc.

Eternal Father, by the blood of Jesus, have mercy; comfort us under our present necessities and troubles, as thou didst comfort Job, Anna, and Tobias in their afflictions: and do thou, Mary, comforter of the afflicted, pray to God and appease him for us, and obtain for us the grace we ask.

Glory be to the Father, etc.

Eternal Father, by the blood of Jesus, have mercy; thou who desirest not the death of a sinner, but rather that he be converted and live, grant us through thy mercy time for penance;

that, filled with contrition for our sins, which are the cause of all our evils, we may live in the holy faith, hope, charity, and peace of our Lord Jesus Christ: and do thou, Mary, refuge of sinners, pray to God and appease him for us, and obtain for us the grace we ask.

Glory be to the Father, etc.

Precious blood of Jesus, our love, cry unto the divine Father for mercy, pardon, grace, and peace for us, and for all the world.

Glory be to the Father, etc.

Mary, our mother and our hope, pray to God for us, for . . . . and for all, and obtain for us the grace we ask.

Glory be to the Father, etc.

Eternal Father, I offer thee the blood of Jesus Christ in discharge of all my debt of sin, for the wants of holy Church, and for the conversion of sinners.

Mary immaculate, mother of God, pray to Jesus for us, for . . . . and for all. Jesus and Mary, mercy!

S. Michael the archangel, S. Joseph, SS. Peter and Paul, protectors of all the faithful in the Church of God, and all ye angels and saints of paradise, pray to God, and, by your intercession, obtain grace and mercy for me, for . . . and for all. Amen.

His Holiness, Pope Pius IX., by a rescript, Aug. 5, 1854, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these prayers, so efficaciously worded by the Venerable Joseph Labre:

AN INDULGENCE OF ONE HUNDRED DAYS.

178.

DEVOUT EXERCISE TO ASK FOR DELIVERANCE FROM AN UNPROVIDED DEATH.

Exaudi nos, Deus salutaris noster, et ne dies nostros ante finiri jubeas quam peccata dimittas: et quia in inferno superflua pœnitentia est, et nullum spatium corrigendi; hinc te supplices rogamus et petimus, ut ubi das spatium supplicandi, jubeas et peccata dimitti. Per Christum Dominum nostrum. Amen.

Hear us, O God of our salvation! and issue not the decree for the completion of our days before thou forgivest us our sins; and because penance avails not in hell, and there is no room there for amendment, therefore do we humbly pray and beseech thee here on earth, that, giving us time to pray for pardon, thou wouldst grant us also forgiveness of our sins. Through Christ our Lord. Amen.

Averte Domine, quæsumus, a fidelibus tuis cunctos miseratus errores; et sævientium morborum repentinam depelle perniciem; ut quos merito flagellas devios, foveas tua mise-

Take away, merciful Lord, all errors from thy faithful people, avert from them the sudden destruction of the wasting pestilence; that those whose wanderings thou dost justly

ratione correctos. Per Christum Dominum nostrum. Amen.

chastise, thou wouldst vouchsafe in thy tender pity to cherish when corrected. Through Christ our Lord. Amen.

ANTIPHON.

Anima mea cessa jam peccare; cogita de subitanea transpositione ad æterna tormenta. Ibi enim non suscipitur pœnitentia, nec lucri faciunt lacrymæ. Dum tempus adest convertere, clama dicens: Deus meus, miserere mei.

Sin no longer, O my soul! think upon the sudden change from sin to endless woe. There, in hell, penance is not accepted, and tears profit not. Turn, then, whilst thou hast time; cry out and say: Have mercy upon me, O my God!

ANTIPHON.

Media vita in morte sumus: quem quærimus adjutorem nisi te, Domine, qui pro peccatis nostris irasceris? Sanctus Deus, sanctus fortis, sanctus misericors, salvator, amaræ morti ne tradas nos.

In the midst of life we are in death: whom, then, O Lord, shall we seek to be our helper, save thee, O Lord! although thou art indeed angry with us because of our sins? O holy God, holy and strong, holy and merciful Saviour! deliver us not over to a bitter death.

V. Ne subito præoccupati die mortis quæ-

V. Lest, overtaken by the day of death, we

ramus spatium pœnitentiæ, et invenire non possimus.

R. Attende, Domine, et miserere, quia peccavimus tibi.

Populum tuum, quæsumus, omnipotens Deus, ab ira tua ad te confugientem paterna recipe pietate: ut qui tuæ majestatis flagello in repentina morte formidant, de tua mereantur venia gratulari. Per Christum Dominum nostrum. Amen.

Ecclesiæ tuæ quæsumus, omnipotens Deus, placatus intende conventum, et misericordia tua nos potius quam ira præveniat; quia si iniquitates nostras observare volueris, nulla poterit creatura subsistere: sed admirabili pietate, qua nos fecisti, ignosce peccantibus, ut opera manuum tuarum repentina morte non facias interire. Per Christum Dominum nostrum. Amen.

seek time for penance, and be not able to find it.

R. Hearken, O Lord! and have mercy on us; for we have sinned against thee.

We beseech thee, almighty God, receive in thy fatherly pity thy people flying to thee from thine anger; that they who fear to be chastised by the rod of thy majesty in the suddenness of death, may be made worthy to rejoice in thy gracious pardon. Through Christ our Lord. Amen.

We beseech thee, almighty God, graciously incline thine ear to the assembly of thy Church, and let thy mercy prevent thine anger in our behalf; for if thou shouldst mark iniquities, no creature shall be able to stand before thee: but in that marvellous charity, through which thou didst create us, pardon us sinners, and destroy not the work of thine own hands by sudden death. Through Christ our Lord. Amen.

Exaudi, Domine, preces nostras, et ne velis cum servis tuis adire judicium: quia sicut in nobis nulla justitia reperitur, de qua præsumere valeamus; ita te fontem pietatis agnoscimus, a quo et a peccatis nostris ablui, et ab infirmitatibus, ac repentina morte liberari confidimus. Per Christum Dominum nostrum. Amen.

Deus, sub cujus oculis omne cor trepidat, et omnes conscientiæ pavescunt, misericordiam tuam effunde supplicibus; ut qui de meritorum qualitate diffidimus, non judicium tuum in repentina morte nostra, sed indulgentiam tuam sentiamus. Per Christum Dominum nostrum. Amen.

Hear our prayers, O Lord! and enter not into judgment with thy servants; because as we well know that justice is not in us, so do we acknowledge thee as the fount of mercy whereby we may be washed from our sins delivered from our infirmities, and especially from sudden death. Through Christ our Lord. Amen.

O God! in whose sight every heart trembles and every conscience is awed: show forth thy mercy upon us thy suppliants, that we, who trust not in the excellence of our own merit, may never know thy judgment in the suddenness of our death, but may receive thy pardon. Through Christ our Lord. Amen.

PRAYER.

Most merciful Lord Jesus, by thy agony and bloody sweat, and by thy death, deliver me, I beseech thee, from a sudden and unprovided death. O most gentle Lord Jesus! by thy cruel and ignominious scourging and crowning with thorns,

by thy cross and most bitter passion, and by thy goodness, I humbly pray thee, let me not die unprepared and pass from this life without the holy sacraments. Jesus, my best beloved, my Lord! by all thy labors and sorrows, by thy precious blood and by thy most holy wounds, and by those last words spoken on the cross by thee—"*Deus meus, Deus meus, ut quid dereliquisti me?*" "My God, my God, why hast thou forsaken me?"—and again, "*Pater, in manus tuas commendo spiritum meum:*" "Father, into thy hands I commend my spirit,"—most ardently I pray thee, save me from a sudden death. Thy hands, O my Redeemer! have wholly made and formed me: ah! suffer not death to take me unawares; give me, I beseech thee, time for penance; vouchsafe that I may pass from this life happily in thy grace, that I may love thee with my whole heart, and praise and bless thee forever and forever. Amen.

Then say the Our Father *and the* Hail Mary, *each five times, in memory of the passion of our Lord Jesus Christ, and the* Hail Mary, *three times, to the blessed Virgin, our Lady of sorrows.*

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, March 2, 1816, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these prayers and antiphons, together with the *Our Father* and the *Hail Mary*, each five times, in memory of the passion of our Lord Jesus Christ, and the *Hail Mary*, three times, to the blessed Virgin, our Lady of sorrows:

AN INDULGENCE OF ONE HUNDRED DAYS

A PLENARY INDULGENCE, on the two feasts of the most Holy Cross (May 3 and Sept. 14), to all who, having said these prayers, as given above, every day for a year, shall, on these feasts, being truly penitent, after confession and communion, visit a church where the blessed sacrament is kept, and pray there, for some time, for the intention of his Holiness.

179.

PRAYERS FOR A GOOD DEATH.

Lord Jesus, God of goodness, Father of mercies, I stand before thee with a heart humbled, contrite, and full of compunction; to thee I commend my last hour, and all that awaits me after it.

When my feet, unable to move, shall warn me that my course is wellnigh run,

Merciful Jesus, have pity upon me.

When my hands, trembling and benumbed, shall no more be able to clasp thee crucified, and I am forced, in spite of myself, to let thee fall upon my bed of pain,

Merciful Jesus, have pity upon me.

When my eyes, dim and distorted through dread of approaching death, shall fix on thee their languid, dying gaze,

Merciful Jesus, have pity upon me.

When my lips, cold and quivering, shall utter for the last time thy most adorable name,

Merciful Jesus, have pity upon me.

When my cheeks, pale and livid, inspire the bystanders with compassion and awe, and my hair, bathed in the sweat of death, stands erect on my head and declares that my hour is come,

Merciful Jesus, have pity upon me.

When my ears, soon to be shut forever to the words of men, shall be opened to hear thy voice pronouncing the sentence by which my lot is to be irrevocably fixed for all eternity,

Merciful Jesus, have pity upon me.

When my imagination, preyed upon by horrible and fearful spectres, shall be plunged in mortal woe, and my spirit, stricken with the sight of my ill-doings and the fear of thy justice, shall wrestle with the powers of darkness, striving to take from me the consoling sight of thy mercies and to cast me down headlong into the pit of despair

Merciful Jesus, have pity upon me.

When my weak heart, borne down with the pain of my disease, shall be overtaken with the horror of death, and be exhausted by the efforts it has made against the enemies of my salvation,

Merciful Jesus, have pity upon me.

When I shed my last tears, the sign of my dissolution, do thou receive them as an expiatory sacrifice, that thus I may expire a victim of penance: in that dread moment,

Merciful Jesus, have pity upon me.

When relatives and friends, standing around me, melt into tears at my sad state, and invoke thee in my behalf,

Merciful Jesus, have pity upon me.

When my senses are gone, and the whole world has vanished from my sight, and when, in the anguish of my last agony, and in the fear of death, I groan,

Merciful Jesus, have pity upon me.

When my heart's last sobs shall force my soul to depart from my body, do thou accept these sobs as the offspring of a holy impatience to come to thee; and then do thou,

Merciful Jesus, have pity upon me.

When my soul shall issue forth from my lips forever out of this world, and leave my body pale, cold, and lifeless, O do thou accept the dissolution of my being as the homage which I render thy divine majesty; and then do thou,

Merciful Jesus, have pity upon me.

Last of all, when my soul shall appear before thee, and shall see for the first time the immortal brightness of thy majesty, O cast it not away from thy presence, but vouchsafe to receive me into the loving bosom of thy mercy, there forever to sing thy praises,

Merciful Jesus, have pity upon me.

PRAYER.

O God, who, while condemning all men once to die, hast yet concealed from them the moment and the hour of their death: grant that, spending all the days of my life in justice and in holiness, I may be made worthy to depart out of this world in thy holy love. Through the merits of our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Ghost. Amen.

In order to implore the divine assistance for the last moments of life, the Sovereign Pontiff, Leo XII., by a rescript of the S. Congr. of Indulgences, Aug. 11, 1824, granted to all the faithful who, with at least contrite heart and devotion, shall say these prayers, and pray, for some time, for the intention of his Holiness:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all those who shall have said them every day for a month, on any day of that month, when, after confession and communion, they shall visit a church or public oratory, and there offer up prayer to God for the intention of the Sovereign Pontiff.

180.

PRAYER TO OBTAIN A GOOD DEATH.

O Maria sine labe concepta, ora pro nobis, qui confugimus ad te. O refugium peccatorum, mater agonizantium,

O Mary, conceived without sin, pray for us who have recourse to thee. O refuge of sinners, mother of the

noli nos derelinquere in hora exitus nostri, sed impetra nobis dolorem perfectum, sinceram contritionem, remissionem peccatorum nostrorum, sanctissimi viatici dignam receptionem, extremæ unctionis sacramenti corroborationem, quatenus securi præsentari va eamus ante thronum justi, sed et misericordis judicis, Dei et Redemptoris nostri. Amen.

agonizing, do not abandon us in the hour of our death, but obtain for us perfect sorrow, sincere contrition, remission of our sins, a worthy reception of the most holy viaticum, the strengthening effect of the sacrament of extreme unction, that we may present ourselves with security before the throne of the just, but likewise merciful judge, our God and Redeemer. Amen.

Our Holy Father, Pius IX., by a rescript, March 11, 1856, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer to obtain a good death:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

181.

EJACULATORY PRAYERS TO OBTAIN A GOOD DEATH.

Jesus, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

In order to increase the devotion of the faithful to Jesus and Mary, by often invoking their most holy names, together with the name of S. Joseph, for the purpose of recommending to them the last moments of this life on which our eternity depends, the Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, April 28, 1807, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these three ejaculations:

AN INDULGENCE OF THREE HUNDRED DAYS.

AN INDULGENCE OF ONE HUNDRED DAYS, every time that, with the same dispositions, they shall say one of these ejaculations.

182.

DEVOUT EXERCISE FOR THE FAITHFUL IN THEIR AGONY.

The Sovereign Pontiff, Pius VII., by a decree, April 18, 1809, granted to all the faithful, every time that, on their knees, if not prevented by physical indisposition, they shall, with at least contrite heart and devotion, say for the faithful in their agony the *Our Father*, three times, in memory of the passion of our Lord Jesus Christ, and the *Hail Mary*, three times, in memory of the sorrows undergone by the blessed Virgin, while present at the agony of her beloved Son:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all who, having practised this pious exercise every day for a month, shall, on any day, being truly penitent, after confession and communion, pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

183.

PRAYER FOR THE FAITHFUL IN THEIR AGONY.

O clementissime Jesu, amator animarum: obsecro te per agoniam cordis tui sanctissimi, et per dolores matris tuæ immaculatæ, lava in sanguine tuo peccatores totius mundi, nunc positos in agonia et hodie morituros. Amen.

Cor Jesu in agonia factum, miserere morientium.

Most merciful Jesus, lover of souls! I pray thee, by the agony of thy most sacred heart, and by the sorrows of thy immaculate mother, wash in thy blood the sinners of the whole world who are now in their agony, and are to die this day. Amen.

Heart of Jesus, once in agony, pity the dying.

In order to animate the faithful to pray often in the day for those who are in their agony, thereby to obtain for them the aid of divine grace, the Sovereign Pontiff, Pius IX., by a decree of the S. Congr. of Indulgences, dated from Portici near Naples, Feb. 2, 1850, granted, every time that this prayer is said, with at least contrite heart and devotion:

AN INDULGENCE OF ONE HUNDRED DAYS.

To those who shall say it at least three times a day for a month, at different hours of the day:

A PLENARY INDULGENCE, once a month, on any day when, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

184.

PLENARY INDULGENCE AT THE HOUR OF DEATH.

The origin of this plenary indulgence is most ancient, as appears from the thirteenth letter of S. Cyprian, Martyr, written after the middle of the third century of the Church. Mention is also made of it by Baronius, under the year 878, when speaking of John VIII., who granted it to those Christians who died in the war against the Saracens. On occasion of a pestilence, it was granted also by Clement VI., elected in the year 1342; and by Gregory XI., elected in the year 1370. In after ages, bordering upon our own times, Paul V., Alexander VII., and all other popes after them, have, with pious liberality, granted this indulgence, in order that the faithful, by gaining it at the end of their lives, may be able to satisfy the justice of God for the temporal punishment due to their sins, and so pass to eternal bliss. (*P. Theodor. de Indulg., pars ii., cap. ii., art. v.* § 1 *et seq.*)

This plenary indulgence (which may also be gained by any one who receives, at the hour of death, the benediction given by the Sovereign Pontiff, by bishops, parish priests, or other priests who have the necessary faculties) having been frequently mentioned in these pages, it will be well to observe here, that, in order to gain it, the faithful, besides being in the grace of God, ought, *first*, to have fulfilled, or to be fulfilling, the good works enjoined in the grant of this indulgence, as, for example, to say often during life such a prayer . . . . . to invoke, at the hour of death, in words and from their heart, the most holy names of Jesus and Mary, or to do so at least inwardly with contrite hearts, etc.; and, *secondly*, it is requisite that the dying person should accept death from

the hands of God with resignation and conformity to his will. See the 34th Constitution of Benedict XIV., *Pia Mater*, April 5, 1747.

This plenary indulgence at the hour of death is not suspended in the year of the Jubilee, according to the special declarations of Benedict XIV., of Clement XIV., and of Leo XII., in their respective bulls on the suspension of indulgences during the year of the Jubilee.

185.

PRAYER OF S. FRANCIS XAVIER

FOR THE CONVERSION OF UNBELIEVERS.

Æterne rerum omnium effector Deus, memento abs te animas infidelium procreatas, easque ad imaginem et similitudinem tuam conditas. Ecce, Domine, in opprobrium tuum his ipsis infernus impletur. Memento Jesum Filium tuum pro illorum salute atrocissimam subiisse necem. Noli, quæso, Domine, ultra permittere ut Filius tuus ab infidelibus contemnatur; sed precibus sanctorum virorum, et Ecclesiæ, sanctissimæ Filii tui sponsæ placatus, recordare misericordiæ tuæ, et oblitus idololatræ

Eternal God, Creator of all things, remember that thou alone didst create the souls of infidels, framing them to thy own image and likeness: behold, O Lord! how, to thy dishonor, hell is daily replenished with them. Remember, O Lord! thy only Son, Jesus Christ, who suffered for them, most bountifully shedding his precious blood: suffer not, O Lord! thy Son and our Lord to be any longer despised by infidels; but rather, being appeased by the entreaties and prayers of the elect, the saints,

triæ et infidelitatis eorum, effice ut ipsi quoque agnoscant aliquando quem misisti Dominum Jesum Christum, qui est salus, vita et resurrectio nostra, per quem salvati et liberati sumus, cui sit gloria per infinita sæcula sæculorum.

and of the Church, the most blessed spouse of thy Son, vouchsafe to be mindful of thy mercy, and forgetting their idolatry and infidelity, cause them also to know him whom thou didst send, Jesus Christ thy Son, our Lord, who is our health, life and resurrection, through whom we are made free and saved, to whom be all glory forever.

His Holiness, Pope Pius IX., by an autograph rescript, May 24, 1847, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

186.

PRAYER TO IMPLORE THE CONVERSION OF THE DESCENDANTS OF CHAM IN CENTRAL AFRICA.

Oremus et pro miseris Africæ Centralis populis Æthiopum, ut Deus omnipotens tandem aliquando auferat maledictionem Chami a cordibus eorum, detque illis benedictionem, unice in Jesu Christo, Deo et Domino nostro consequendam.

Let us pray for the most wretched Ethiopians in Central Africa, that Almighty God may at length move the curse of Cham from their hearts, and grant them the blessing to be found only in Jesus Christ, our God and Lord.

PRAYER.

Domine Jesu Christi, unicus salvator universi generis humani, qui jam *dominaris a mari usque ad mare, et a flumine usque ad terminos orbis terrarum:* aperi propitius sacratissimum cor tuum etiam miserrimis Africæ interioris animabus, quæ adhuc in tenebris et umbra mortis sedent; ut intercedente piissima virgine Maria matre tua immaculata, ejusque sponso gloriosissimo beato Joseph, relictis idolis, coram te procidant Æthiopes, et Ecclesiæ tuæ sanctæ aggregentur. Qui vivis, etc.

Lord Jesus Christ, the only Saviour of the entire human race, who already rulest from sea to sea, and from the river to the ends of the earth, open propitiously thy most sacred heart also to the most wretched souls of Central Africa, who are still seated in the darkness and the shadow of death, that, through the intercession of the most pious Virgin Mary, thy immaculate mother, and of her most glorious spouse, S. Joseph, the Ethiopians, having abandoned their idols, may prostrate themselves before thee, and be joined to thy holy Church. Who livest, etc.

Our Father, Hail Mary, and Glory be to the Father.

His Holiness, Pius IX., by a decree of the S. Congr. of Rites, Oct. 2, 1873, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these prayers, with the *Our Father,* the *Hail Mary* and the *Glory be to the Father:*

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all who

having said them with the above dispositions, at least once a day, for a month, shall, on any day, being truly penitent, after confession and communion, visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

187.

PRAYER FOR THE CONVERSION OF HERETICS AND SCHISMATICS.

O Mary, mother of mercy and refuge of sinners! we beseech thee to look with pitying eyes on heretical and schismatical nations. Do thou, who art the seat of wisdom, illumine their minds, wretchedly involved in the darkness of ignorance and sin, that they may know the Holy, Catholic, Apostolic, Roman Church to be the only true Church of Jesus Christ, out of which no sanctity or salvation can be found. Finally, complete their conversion by obtaining for them the grace to believe every truth of our holy faith, and to submit to the Sovereign Roman Pontiff, the vicar of Jesus Christ on earth, that thus, being soon united to us by the bonds of divine charity, they may make with us but one fold under one and the same pastor, and that we may thus, O glorious Virgin! all sing exultingly forever: "Rejoice, O Virgin Mary! alone thou hast destroyed all heresies in the whole world." Amen.

Hail Mary, *three times.*

His Holiness, Pius IX., by a rescript of the S. Congr of the Propaganda, Dec. 30, 1868, granted to all the faith ful who, with at least contrite heart and devotion, shall say this prayer, together with the *Hail Mary* three times, for the conversion of heretics and schismatics:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

188.

PRAYER FOR THE CONVERSION OF THE GREEK SCHISMATICS.

O immaculate Virgin Mary! we thy servants, and sons of the holy Roman Catholic Church, full of confidence in thy powerful protection, humbly beseech thee that thou wouldst deign to implore of the Holy Ghost, by the honor and glory of his eternal procession from the Father and the Son, the abundance of his gifts for our separated brethren, the Greek schismatics, that, enlightened by his vivifying grace, they may reënter into the bosom of the Catholic Church, under the infallible guidance of her supreme pastor and teacher, the Sovereign Roman Pontiff; and that thus, sincerely reunited to us by the indissoluble bonds of the same faith and the same charity, they may, with us, glorify, by the practice of good works, the most august Trinity, and at the same time honor thee, O virgin mother of God, full of grace, now and through all ages Amen.

Hail Mary, *three times.*

His Holiness, Pope Pius IX., by a brief, June 11, 1869, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer, together with the *Hail Mary* three times, in honor of the most blessed and immaculate Virgin, to obtain from God the conversion of the Greek schismatics :

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all who, having said these prayers every day, for a month, shall, on any day, being truly penitent, after confession and communion, visit a church or public oratory, and pray there for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

189.

MENTAL PRAYER.

The Sovereign Pontiff, Benedict XIV., in the brief *Quemadmodum*, Dec. 16, 1746, granted to all the faithful who shall make mental prayer devoutly for half an hour, or at least for a quarter of an hour, every day, for a month :

A PLENARY INDULGENCE, once a month, on the day when, being truly penitent, after confession and communion, they shall pray devoutly for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

The same pope, in the brief above mentioned granted :

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, every time, to all those who, in a church or elsewhere, either in public or in private, shall teach the

manner of making mental prayer, as well as to those who attend such instruction, provided that, each time, being truly penitent, they confess their sins and receive holy communion.

To those who shall teach assiduously the way to make mental prayer, as well as to those who shall, with the same assiduity, learn how to make it, he granted :

A PLENARY INDULGENCE, once a month, on any day when, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

190.

CHRISTIAN DOCTRINE.

To encourage all the faithful ever more and more to teach or to learn the Christian doctrine, the Sovereign Pontiff, Paul V., by a constitution, Oct. 6, 1571, granted the following indulgences :

To school-teachers, who, on feast days, shall take their scholars to catechism and teach it to them :

AN INDULGENCE OF SEVEN YEARS, every time.

To school-teachers, who, on work days, shall explain the catechism in their schools :

AN INDULGENCE OF ONE HUNDRED DAYS, every time.

To fathers and mothers, every time that they shall instruct their children and domestics in the Christian doctrine :

AD INDULGENCE OF ONE HUNDRED DAYS.

To all the faithful, every time that they shall employ themselves for half an hour in studying how to teach, or in learning the Christian doctrine :

AN INDULGENCE OF ONE HUNDRED DAYS.

To the faithful of every age who are accustomed to assemble in school or in church to learn the Christian doctrine, provided they go to confession on all the feasts of the blessed Virgin:

AN INDULGENCE OF THREE YEARS on each of these feasts.

To those who, in addition, shall receive holy communion on the same feasts:

AN INDULGENCE OF SEVEN YEARS.

The Sovereign Pontiff, Clement XII., by a brief, May 16, 1736, granted moreover:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to all the faithful every time that, being truly penitent, after confession and communion, they shall teach or learn the catechism or Christian doctrine.

To those who have the pious custom of teaching assiduously or learning the catechism or Christian doctrine, he granted:

A PLENARY INDULGENCE, on Christmas Day, Easter Sunday, and on the feasts of the holy apostles, SS. Peter and Paul, provided that, being truly penitent, after confession and communion, they shall pray for peace and union amongst Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

191.

EXPLANATION OF THE GOSPEL.

The Sovereign Pontiff, Benedict XIV., by a decree of S. Congr. of Indulgences, July 13, 1756, granted:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, to all the faithful every time that they shall be

present with devotion at the explanation of the gospel which is given by the parish priest, in their respective parishes, on Sundays and the greater festivals of the year.

A PLENARY INDULGENCE, on Christmas Day, on Easter Sunday, and on the feast of the holy apostles, SS. Peter and Paul, to those who, having assiduously attended the explanation of the gospel, being truly penitent, shall confess their sins and receive holy communion on these days.

The Sovereign Pontiff, Pius VI., by a rescript of the S. Congr. of Indulgences, Dec. 12, 1874, extended this

PLENARY INDULGENCE, also, to the feasts of the Epiphany and Pentecost, on the same conditions.

192.

SPIRITUAL CANTICLES.

The Sovereign Pontiff, Pius VII., in order to encourage the faithful to sing spiritual canticles, and to check, as far as possible, the singing of dangerous profane songs, by a rescript from the Office of the Secretary of Memorials, Jan. 16, 1817, granted:

AN INDULGENCE OF ONE YEAR, every time, to all who shall promote the singing of spiritual canticles.

AN INDULGENCE OF ONE HUNDRED DAYS to all who, with at least contrite heart, shall practise this pious exercise.

A PLENARY INDULGENCE, once a month, to all who, having practised this pious exercise for a month, shall, on any day, being truly penitent, after confession and communion, pray for the intention of the Sovereign Pontiff.

193.

VISIT TO THE CHURCHES OF THE STATIONS.

The practice of visiting the churches of the Stations, where are preserved the most striking religious memorials of the saints, and of the martyrs especially, dates its institution from the first ages of Christianity; and on certain days in the year the people, clergy, and even popes, used to go there in procession to pray. This pious and time-honored devotion, constantly maintained, moved Pope Gregory the Great to make a list of the Stations, assigning the Churches to be visited, not only during Lent, but also on certain other days and times in the year; and these days he had inscribed in the Roman Missal, as is related by John the Deacon in his *Life of S. Gregory*, book ii., cc. 2 and 6.

In order to induce the faithful to make these visits to the churches of the Stations on the appointed days, and to pray there for the intention of the Sovereign Pontiff, the same pope, S. Gregory, and others his successors, granted various indulgences, which were all confirmed forever by Pope Pius VI., in a decree of the S. Congr. of Indulgences, July 9, 1777. A list of these indulgences will presently be given, as well as of the days and churches of the Stations.

Afterward, Leo XII., through the same S. Congr. of Indulgences, Feb. 28, 1827, granted to all the faithful every time that, during Lent, with contrite heart and devotion, they shall visit the churches of the Stations, in the manner he prescribed:

AN INDULGENCE OF FORTY YEARS AND FORTY QUARANTINES.

He granted also to all who shall have made this visit three times, each visit being on a different day·

A PLENARY INDULGENCE, on any day when, being penitent, after confession and communion, they shall visit some church or public oratory, and pray there for holy Mother Church.

The method prescribed to be used is as follows: First, to visit some church and say there the prayers appointed in the book, to the blessed sacrament, to the blessed Virgin, and to the holy martyrs; then to go to the church of the Station, saying on the way the psalm *Miserere*, then the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each five times, and then the *Steps of the passion of our Lord Jesus Christ;* and lastly, whilst at the church itself, to say the *Litany of the Saints, with the versicles and prayers* assigned, and at the end the psalm *De profundis*, etc. All unlearned persons, however, and others who do not possess this book of the Stations, may gain the same indulgences by saying, at the two churches which they visit, such prayers as their own devotion suggests to them and as are suitable to their capacity; and while they go from one church to the other, they are to say a third part of the rosary, with the litany, and, on leaving the church of the Station, end their visit with the psalm *De profundis*, or else with one *Our Father*, one *Hail Mary*, and the *Requiem æternam* for the holy souls in purgatory.

The same Pontiff, by a similar favor, declared his will that nuns and other persons dwelling in monasteries and communities should participate in the benefit of these indulgences, provided that they keep the method prescribed and visit their own churches; and he also extended these indulgences to the sick and to prisoners, provided that they supply what they were unable to perform, by doing some good work enjoined them by their own confessor.

Observe also, that, besides the churches set down in the

Roman Missal for the Stations, there are several other churches enjoying, on certain days, the same indulgences, as will be seen from the following list. To gain these indulgences, it is sufficient to visit one church only :—

DAYS AND CHURCHES OF THE STATIONS IN ROME.

January 1. *The Circumcision of our Lord Jesus Christ.* Station, S. Mary beyond the Tiber. January 6. *The Epiphany of our Lord.* S. Peter on the Vatican. *Septuagesima Sunday.* S. Laurence outside the walls. *Sexagesima.* S. Paul, outside the walls. *Quinquagesima.* S. Peter, on the Vatican.	AN INDULGENCE OF THIRTY YEARS AND THIRTY QUARANTINES.
Ash Wednesday. S. Sabina, S. Alexius, and S. Mary in Cosmedin, called Bocca della Verità.	AN INDULGENCE OF FIFTEEN YEARS AND FIFTEEN QUARANTINES.
Thursday. S. George, in Velabro, and the church of Jesus and Mary. *Friday.* SS. John and Paul, and S. Gregory, on the Celian hill. *Saturday.* S. Tryphon, and S. Augustine.	AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

First Sunday in Lent. S. John Lateran.
Monday. S. Peter's chains, and S. John della Pigna.
Tuesday. S. Anastasia.
Wednesday. S. Mary Major.
Thursday. S. Laurence in Panisperna.
Friday. The Twelve Holy Apostles.
Saturday. S. Peter, on the Vatican.
Second Sunday in Lent. S. Mary in Domnica, called the Church of the Navicella, and S. Gregory on the Celian.
Monday. S. Mary Major, and S. Clement.
Tuesday. S. Balbina.
Wednesday. S. Cecilia beyond the Tiber.
Thursday. S. Mary beyond the Tiber.
Friday. S. Vitalis.
Saturday. SS. Marcellinus and Peter, near the Lateran basilica.
Third Sunday in Lent. S. Laurence outside the walls.
Monday. S. Mark.
Tuesday. S. Prudentiana.

AN INDULGENCE OF TEN YEARS AND TEN QUARANTINE.

Wednesday. S. Sixtus, and SS. Nereus and Achilleus.
Thursday. SS. Cosmas and Damian, in the Forum.
Friday. S. Laurence, in Lucina.
Saturday. SS. Caius and Susanna, and S. Mary of the Angels, at the Baths.

AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

Fourth Sunday in Lent. The Holy Cross in Jerusalem.

AN INDULGENCE OF FIFTEEN YEARS AND FIFTEEN QUARANTINES.

Monday. The four Saints crowned with martyrdom.
Tuesday. S. Laurence in S. Damasus, and S. Andrew della Valle.
Wednesday. S. Paul outside the gates.
Thursday. SS. Martin and Silvester, on the Hills, and S. Silvester in Capite.
Friday. S. Eusebius, and S. Bibiana.
Saturday. S. Nicholas, in the Gaol.
Passion Sunday. S. Peter, on the Vatican, and S. Lazarus.
Monday. S. Chrysogonus, beyond the Tiber.
Tuesday. S. Cyriacus at

AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

S. Mary, on the Broad Way, and SS. Quiricus and Julitta, on the Hills.
Wednesday. S. Marcellus.
Thursday. S. Apollinaris.
Friday. S. Stephen, on the Celian.
Saturday. S. John before the Latin Gate, and S. Cæsareus.

AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

Palm Sunday. S. John Lateran.

AN INDULGENCE OF TWENTY-FIVE YEARS AND TWENTY-FIVE QUARANTINES.

Monday in Holy Week. S. Praxedes.
Tuesday in Holy Week. S. Prisca and S. Mary, at the Gate of the People.
Wednesday in Holy Week. S. Mary Major.

AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

Thursday in Holy Week. S. John Lateran.

A PLENARY INDULGENCE, AFTER CONFESSION AND COMMUNION.

Good Friday. Holy Cross in Jerusalem.
Holy Saturday. S. John Lateran.

AN INDULGENCE OF THIRTY YEARS AND THIRTY QUARANTINES.

Easter Day. S. Mary Major. — A PLENARY INDULGENCE, AFTER CONFESSION AND COMMUNION.

Easter Monday. S. Peter, on the Vatican, and S. Onuphrius.
Easter Tuesday. S. Paul, outside the walls.
Wednesday in Easter Week. S. Laurence, outside the walls.
Thursday in Easter Week. The Twelve Holy Apostles.
Friday in Easter Week. S. Mary of the Martyrs, called La Rotonda.
Saturday in Easter Week. S. John Lateran.
Low Sunday. S. Pancratius, and S. Mary della Scala.
April 25. *Feast of S. Mark the Evangelist.* S Peter, on the Vatican.
Rogation Monday. S. Mary Major.
Rogation Tuesday. S. John Lateran.
Rogation Wednesday. S Peter, on the Vatican.

AN INDULGENCE OF THIRTY YEARS AND THIRTY QUARANTINES.

Ascension Day. S. Peter, on the Vatican.	A PLENARY INDULGENCE, AFTER CONFESSION AND COMMUNION.
Saturday, Vigil of Pentecost. S. John Lateran.	AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.
Whit-Sunday. S. Peter, on the Vatican. *Whit-Monday.* S. Peter's Chains. *Whit-Tuesday.* S. Anastasia. *Wednesday in Whitsun Week (Ember-day).* S. Mary Major. *Thursday in Whitsun Week.* S. Laurence outside the Walls. *Friday in Whitsun Week (Ember-day).* The Twelve Holy Apostles. *Saturday in Whitsun Week (Ember-day). Eve of the Feast of the Most Holy Trinity.* S. Peter, on the Vatican.	AN INDULGENCE OF THIRTY YEARS AND THIRTY QUARANTINES.
Wednesday in September (Ember-day). S. Mary Major. *Friday in September (Ember-day).* The Twelve Holy Apostles.	AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

Saturday in September (*Ember-day*). S. Peter, on the Vatican. *First Sunday in Advent.* S. Mary Major. *Second Sunday in Advent.* Holy Cross in Jerusalem.	AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.
Third Sunday in Advent. S. Peter, on the Vatican.	AN INDULGENCE OF FIFTEEN YEARS AND FIFTEEN QUARANTINES.
Wednesday in December (*Ember-day*). S. Mary Major. *Friday in December* (*Ember-day*). The Twelve Holy Apostles. *Saturday in December* (*Ember-day*). S. Peter, on the Vatican. *Fourth Sunday in Advent.* The Twelve Holy Apostles.	AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.
Dec. 24. *Christmas Eve.* S. Mary Major. Dec. 25. *Christmas Day. First Mass.* The Altar of the Holy Crib, in S. Mary Major. *Second Mass.* S. Anastasia.	AN INDULGENCE OF FIFTEEN YEARS AND FIFTEEN QUARANTINES.
Third Mass and the rest of the day. S. Peter, on the Vatican, and S. Mary Major.	A PLENARY INDULGENCE, AFTER CONFESSION AND COMMUNION.

Dec. 26. *S. Stephen, the first Martyr.* S. Stephen, on the Celian Hill.
Dec. 27. *S. John the Apostle and Evangelist.* S. Mary Major.
Dec. 28. *Holy Innocents, Martyrs.* S. Paul, outside the walls.

AN INDULGENCE OF THIRTY YEARS AND THIRTY QUARANTINES.

194.

VISIT TO THE SEVEN CHURCHES AND SEVEN PRIVILEGED ALTARS.

The custom of visiting the seven principal churches in Rome is of most ancient institution. They are as follows:—S. Peter, on the Vatican; S. Paul and S. Sebastian, outside the walls; S. John Lateran; the Holy Cross in Jerusalem; S. Laurence, outside the walls; and S. Mary Major. This devotion was introduced by the piety of our ancestors; and it has the authoritative approval of the Sovereign Pontiffs, as Sixtus V. observes in his bull, *Egregia populi Romani pietas*, Feb. 13, 1586, in which he speaks of the visit to the seven churches. It was the almost daily devotion of S. Joseph Calasanctius, it was frequently practised by S. Philip Neri, as well as by other saints; and it is now in continual use with persons of every rank, not only those who dwell in Rome, but with strangers also, who come to Rome in order to venerate in these churches the relics deposited there, especially those of the holy apostles and martyrs. Whoever, after confession and communion, shall visit these seven churches after this pious custom, and pray there according to the inten

tion of the Sovereign Pontiff, may gain very many indulgences, with which heavenly treasures these churches have been deservedly enriched for every day in the year, as appears from the bulls and Pontifical briefs, the originals of which are to be found in the archives of these churches. However, before our time, no special indulgence was granted for visits to all the seven churches This induced his Holiness, Pius IX., to grant, by a brief Jan. 26, 1866, to all the faithful who, being truly penitent, after confession and communion, shall devoutly visit the churches designated, and, at the same time, pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church:

A PLENARY INDULGENCE, to be gained from the first vespers to the sunset of the day on which the above pious exercise is performed.

Most ancient, also, is the custom of visiting in these churches, but especially in S. Peter on the Vatican, the seven privileged altars; a record of this custom being found in the archives of this church as far back as the times of Pope Innocent II., A. D. 1130. These seven altars in S. Peter's are:—

1. The altar of our Lady, commonly called "the Gregoriana."
2. Of SS. Processus and Martinianus.
3. Of S. Michael the Archangel.
4. Of S. Petronilla, Virgin.
5. Of our Lady, commonly called "of the Pillar."
6. Of the holy Apostles S. Simon and S. Jude.
7. Of S. Gregory the Great.

Any one of the faithful who, with due dispositions including confession and communion, if he wishes to gain

the plenary indulgence), shall visit devoutly these seven altars, may gain many indulgences granted by various Sovereign Pontiffs, and confirmed by S. Pius V., Sixtus V., Paul V., Clement VIII., and Urban VIII., which last pope issued many bulls in favor of the churches outside the walls, in which he grants to the seven altars of these churches the same indulgences as are granted to the seven altars in S. Peter on the Vatican.

195.

THE INDULGENCE COMMONLY CALLED "IL PERDONO" ("THE PARDON").

In the little church of our Lady of the Angels, near Assisi, commonly called *Della Porziuncula*, from a villa near it, S. Francis urgently besought our Lord Jesus Christ *that all the faithful who should visit it with devotion and compunction, after confession, might gain a plenary indulgence.*

His prayers, made in union with the prayers of our blessed Lady, were answered; and the indulgence he had asked was granted by our divine Lord, on condition of its being afterward confirmed by the Sovereign Pontiff (then Honorius III.), as his vicar. Having ascertained that such was the divine pleasure, the pope, in the year 1223, confirmed forever this plenary indulgence for the 2d of August, beginning with the first vespers, that day being the anniversary of the dedication of this church, which was afterward magnificently enlarged, and dignified with the title of basilica.

This indulgence, commonly called the indulgence of the *Portiuncula*, or of the *Sacred Pardon*, was afterward extended by many popes to all the churches of the three

orders instituted by S. Francis, more particularly by Gregory XV., in a bull, *Splendor paternæ gloriæ*, July 4, 1622, who prescribed communion, as well as confession, as a necessary condition for gaining this indulgence.

The Venerable Innocent XI., by a brief, Jan. 22, 1689, confirming this bull of Gregory XV., declared that *this indulgence might also be applied in aid of the souls in purgatory.*

The peculiarity of this indulgence is, that it may be gained *toties quoties*, that is, again and again on the same day; and this pious custom of visiting again and again the same chapel or church of the Portiuncula, or any other of the churches of the Order of S. Francis, in order to gain this indulgence, even for the dead, has never been condemned, as it has been twice decided by the S. Congr. of the Council, July 17, 1700, and Dec. 4, 1723. Nay, more; when, in the S. Congr. of Indulgences, the question was proposed, "Whether in visiting on the 2d of August churches of the Order of S. Francis, the plenary indulgence could be gained every time the visit was repeated," the S. Congregation, Feb. 22, 1847, decided in the affirmative, and, at the same time, declared that the holy communion requisite to gain the indulgence need not be received in the Franciscan church.

These resolutions were confirmed by the Sovereign Pontiff, Pius IX., in a decree of the said S. Congregation, July 12, 1847.

196.

PIOUS PRACTICES FOR THE PROPAGATION OF THE FAITH.

His Holiness, Pius IX., by a rescript of the S. Congr. of the Propaganda, April 26, 1857, granted to all the

faithful who, having said the *Hail Mary* three times, shall aid the holy missions of the Catholic Church, either by donations or by their active coöperations, or by exhorting others to do so:

AN INDULGENCE OF ONE HUNDRED DAYS, every time:

A PLENARY INDULGENCE to these same benefactors, three times a year, viz., on the feasts of the Immaculate Conception, of S. Joseph, and of S. Francis Xavier, or on any day in the octaves of these feasts, provided that, after confession and communion, they shall pray for the intention of his Holiness.

197.

WORKS OF MERCY.

The Sovereign Pontiff, Pius VII., by a rescript, June 13, 1815, of the S. Congr. of Indulgences, granted to all the faithful who, being sorry for their sins, to honor Jesus, Mary, and Joseph in a special manner, shall feed three poor persons:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES.

A PLENARY INDULGENCE, if, on the same day, being truly penitent, after confession and communion, they shall pray for the intention of the Sovereign Pontiff.

AN INDULGENCE OF ONE HUNDRED DAYS to all the members of the family, or servants of those who do this charitable work, if they contribute to this work of mercy, either by lending their own services, or by their mere presence.

FOR THE FAITHFUL DEPARTED.

198.

THE OFFICE OF THE DEAD.

S. Pius V., in the bull, *Quoad a nobis*, July 9, 1568, granted to all the faithful who are obliged to say the Office of the Dead, as often as they shall devoutly say it on the days prescribed by the rubrics of the Roman Breviary:

AN INDULGENCE OF ONE HUNDRED DAYS.

To all those who shall say it through devotion, he granted, by the bull, *Superni Omnipotentis Dei*, April 5, 1571:

AN INDULGENCE OF FIFTY DAYS.

199.

PSALM AND PRAYERS FOR THE DEAD.

Ps. 129.

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes, in vocem deprecationis meæ.

Out of the depths I have cried to thee, O Lord! Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem, speret Israel in Domino.

Quia apud Dominum misericordia, et copiosa apud eum redemptio.

Et ipse redimet Israel ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

Requiescant in pace. Amen.

If thou, O Lord, shalt mark our iniquities: O Lord, who shall stand it?

For with thee there is merciful forgiveness: and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even unto night, let Israel hope in the Lord.

Because with the Lord there is mercy: and with him plenteous redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

May they rest in peace. Amen.

(*End, at pleasure, with the following:*)

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Lord, hear my prayer.

R. And let my cry come unto thee.

OREMUS.

Fidelium Deus omnium conditor et redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

V. Requiem æternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

LET US PRAY.

O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins, that, through the devout prayers of thy Church on earth, they may obtain that remission of pain which they have ever desired. Who livest and reignest world without end.

R. Amen.

V. Eternal rest give to them, O Lord.

R. And let everlasting light enlighten them.

V. May they rest in peace.

R. Amen.

The Sovereign Pontiff, Clement XII., by a brief, *Cœlestes Ecclesiæ thesauros*, Aug. 11, 1736, granted:

AN INDULGENCE OF ONE HUNDRED DAYS to all the faithful who, at the sound of the bell, at the first hour after nightfall, shall say devoutly on their knees the psalm *De profundis*, with the *Requiem æternam* at the end of it, or the *Our Father*, the *Hail Mary*, and the *Requiem æternam.*

A PLENARY INDULGENCE, once a year, to those who shall have performed this pious exercise for a year, on any day when, being truly penitent, after confession and communion, they shall pray for peace and union among

Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

The same Sovereign Pontiff declared, Dec. 12, 1736, that these indulgences might be gained by saying the *De profundis*, etc., as above, even if, according to the custom of a particular church or place, the "signal for the dead," as it is called, be given by the sound of the bell either before or after one hour after nightfall.

The Sovereign Pontiff, Pius VI., by a rescript, March 18, 1781, granted these indulgences to all the faithful who may happen to dwell in a place where no bell for the dead is sounded, provided they shall say the *De profundis*, or the *Our Father* and the *Hail Mary*, etc., about nightfall.

200.

DEVOUT EXERCISE IN AID OF THE FAITHFUL DEPARTED.

The Sovereign Pontiff, Pius VII., by a brief, Feb. 7, 1817, granted:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to all the faithful who, with at least contrite heart and devotion, meditating on the passion of our Lord Jesus Christ, shall say for the faithful departed the *Our Father* and the *Hail Mary*, each five times, with the versicle, *Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti* (*"Eternal Father, we pray thee, help the souls of thy servants, whom thou hast redeemed by the blood of Jesus Christ"*), and the *Requiem æternam*.

To all those who shall have practised this pious exercise every day for a month, he granted:

A PLENARY INDULGENCE, on any one day, in each

month, when, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, for the triumph of holy Mother Church, and for the eternal repose of the departed.

201.

PRAYERS FOR EVERY DAY IN THE WEEK IN AID OF THE SOULS IN PURGATORY.

FOR SUNDAY.

Lord God almighty, I beseech thee, by the precious blood which thy divine Son Jesus shed in the garden, deliver the souls in purgatory, and amongst them all, especially that soul which is most destitute of aid; and bring it to thy glory, there to praise and bless thee for ever. Amen.

Our Father, *Hail Mary*, and the *De profundis*.

FOR MONDAY.

Lord God almighty, I beseech thee, by the precious blood which thy divine Son Jesus shed in his cruel scourging, deliver the souls in purgatory, and amongst them all, especially that soul which is nearest to its entrance into thy glory; that so it may soon begin to praise and bless thee forever. Amen.

Our Father, *Hail Mary*, and the *De profundis*.

FOR TUESDAY.

Lord God almighty, I beseech thee, by the precious blood which thy divine Son Jesus shed

in his bitter crowning with thorns, deliver the souls in purgatory, and in particular, amongst them all, deliver that one which would be the last to issue from those pains, that it tarry not so long a time before it comes to praise thee in thy glory and bless thee forever. Amen.

Our Father, Hail Mary, and the *De profundis.*

FOR WEDNESDAY.

Lord God almighty, I beseech thee, by the precious blood which thy divine Son Jesus shed through the streets of Jerusalem when he carried the cross upon his sacred shoulders, deliver the souls in purgatory, and especially that soul which is richest in merits before thee; that so, on that throne of glory which awaits it, it may magnify thee and bless thee forever. Amen.

Our Father, Hail Mary, and the *De profundis.*

FOR THURSDAY.

Lord God almighty, I beseech thee, by the precious body and blood of thy divine Son Jesus, which he gave with his own hand upon the eve of his passion to his beloved apostles to be their meat and drink, and which he left to his whole Church to be a perpetual sacrifice and life-giving food of his own faithful people, deliver the souls in purgatory, and especially that one which was most devoted to this mystery of infinite love; that with thy divine Son, and with thy holy

Spirit, it may ever praise thee for this thy wondrous love in thy eternal glory. Amen.

Our Father, *Hail Mary*, and the *De profundis*.

FOR FRIDAY.

Lord God almighty, I beseech thee, by the precious blood which thy divine Son shed on this day, upon the wood of the cross, from his most sacred hands and feet, deliver the souls in purgatory, and especially that soul for which I am most bound to pray; that the blame rest not with me that thou bringest it not forthwith to praise thee in thy glory and to bless thee forever. Amen.

Our Father, *Hail Mary*, and the *De profundis*.

FOR SATURDAY.

Lord God almighty, I beseech thee, by the precious blood which gushed forth from the side of thy divine Son Jesus, in the sight and to the extreme pain of his most holy mother, deliver the souls in purgatory, and especially that one amongst them all which was ever the most devout to this great lady; that it may soon attain unto thy glory, there to praise thee in her, and her in thee, world without end. Amen.

Our Father, *Hail Mary*, and the *De profundis*.

The Sovereign Pontiff, Leo XII., by a rescript of the S. Congr. of Indulgences, Nov. 18, 1826, granted to all the faithful who, with at least contrite heart and devotion, shall say these prayers assigned for each day of the

week, with the *Our Father*, the *Hail Mary*, and the *De profundis*, and pray, moreover, for some time, for the intention of his Holiness:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

202.

THE HEROIC ACT OF CHARITY;

OR,

An offering of all works of satisfaction and atonement in behalf of the souls in purgatory.

This heroic act of charity in behalf of the souls in purgatory consists in a voluntary offering made to them, by any one of the faithful, of all works of satisfaction done by him in his life, as well as of all those which shall be offered for him after his death; placing them in the hands of the blessed Virgin, that she may distribute them in behalf of those souls whom it is her good pleasure to deliver from the pains of purgatory. By this offering he foregoes in their behalf only that special fruit which belongs to himself; so that a priest is not hindered thereby from applying the holy sacrifice of the mass for the intention of those who give him alms to that end.

This heroic act of charity, called also a vow or oblation, was enriched with many indulgences: first, by Pope Benedict XIII., in a decree, Aug. 23, 1728; and then by Pope Pius VI., in a decree, Dec. 12, 1788; and lastly, these indulgences were specified by the Sovereign Pontiff Pius IX., in a decree of the S. Congr. of Indulgences, Sept. 30, 1852. They are as follows:

I. THE INDULT OF A PRIVILEGED ALTAR, personally, every day in the year, to all priests who shall have made this offering.

II. A PLENARY INDULGENCE, applicable only to the departed, to all the faithful who shall have made this offering, whenever they go to holy communion, provided they visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

III. A PLENARY INDULGENCE, every Monday, to all who hear mass in aid of the souls in purgatory, provided they fulfil the other conditions mentioned above.

All indulgences granted or to be granted, which are to be gained by the faithful who have made this offering, may be applied to the holy souls in purgatory.

Lastly, our holy Father, his Holiness, Pope Pius IX., having in view the young, who have not yet made their first communion, as well as the sick, those who are afflicted with chronic disorders, the aged, farm-laborers, prisoners, and others who are debarred from communion or are unable to hear mass on Mondays, vouchsafed, by another decree of the S. Congr. of Indulgences, Nov. 20, 1854, to declare that, for all the faithful who cannot hear mass on Monday, the mass heard on Sundays should be available for gaining the indulgence mentioned in No. III.; and that in favor of those who have not yet made their first communion, or who are hindered from receiving holy communion, he has left it to the will of their respective Ordinaries to authorize confessors to commute the works here enjoined.

And note, lastly, that, although this act of charity is called a vow in some printed sheets, in which also is given a formula for making the offering, no inference is to be drawn therefrom that this offering binds under sin; neither is it necessary to make use of the said formula; since, in order to share in the said indulgences, no more is required than a heart-felt act of the will.

BLESSED CROSSES, CRUCIFIXES, MEDALS, ETC.

203.

However ancient may have been the custom of the Sovereign Pontiffs to bless and distribute to the faithful sacred articles of gold, silver, or other metals (whence originated the pontifical blessing and distribution of crosses, crucifixes, rosaries, medals, etc.), yet it would seem that, previous to the sixteenth century, no indulgences were annexed to such articles. Pope Sixtus V., on the rebuilding of the patriarchal Lateran arch-basilica (when, by the falling of the walls of the former building, in various places were found many medals of gold, on which were impressed the holy cross and other figures bearing the cross), caused a distribution to be made of them, and granted many indulgences to those who had any one of these medals in their possession, provided they fulfilled certain works enjoined them, as we learn from the constitution, *Laudemus viros*, Dec. 1, 1587. From that time the popes, his successors, annexed indulgences to other objects besides medals blessed by them,—such as chaplets, rosaries, crosses, crucifixes, etc.,—persuaded that the usage of these sacred objects excites, in the minds of the faithful, faith and acts of adoration toward God, and reverence for the blessed Virgin and the saints.

A SUMMARY OF THE INDULGENCES

Granted by his Holiness, Pope Pius IX., to the faithful who shall do the pious works mentioned in this summary, and possess one of the chaplets, rosaries, crosses, crucifixes, statues, or medals blessed by his Holiness, or by some one who has faculties for the purpose. This grant, renewed by every Sovereign Pontiff on his election, and published in Latin and in the vulgar tongue, was reformed and augmented by the above-named Sovereign Pontiff, Pius IX., through the S. Congr. of Indulgences, May 14, 1853.

All the faithful of both sexes are instructed:—In the first place, that, in order to gain the indulgences with which his Holiness the Pope by his apostolic blessing enriches chaplets, rosaries, crosses, crucifixes, statues, and medals, it is necessary to wear or to keep in their possession some one of these blessed objects.

In the second place, they must say the devout prayers described below as the conditions required in order to gain the indulgences, at the time that they are wearing some one of the aforesaid chaplets, crucifixes, etc.; or, if not wearing them, they must at least keep them in their own room, or in some other fitting place in their abode, and say the prayers before them.

Furthermore, his Holiness does not allow for this purpose prints, or pictures, or crosses, crucifixes, statues, medals of tin, lead, or of any material that can be easily broken or destroyed. He allows them to be made of iron, although that material was hitherto forbidden.

He also wills that the images of saints engraved upon them should be of those who are already canonized, or of others mentioned in the Roman martyrology.

Having said thus much to make the intention of his

Holiness as clear as possible, the indulgences which can be gained by those who possess one of these objects, and the pious works to be performed, are as follows:

To all who shall say, at least once a week, the Chaplet of our Lord, or of the blessed Virgin Mary, or the Rosary, or a third part thereof, or the Divine Office, or the Office of the blessed Virgin, or of the Dead, or the Seven Penitential Psalms, or the Gradual Psalms; or whose custom it is to teach the catechism, or visit prisoners, or the sick in a hospital, or to help the poor, or hear mass, or say mass if they be priests, provided that, being truly penitent, and having confessed their sins to a confessor approved by the Ordinary, they shall go to communion on any of the following days, viz., Christmas Day, the Epiphany, Easter Day, Ascension Day, Pentecost, the feast of the most holy Trinity, of Corpus Christi, the Purification, Annunciation, Assumption, Nativity and Conception, of the blessed Virgin Mary, the Nativity of S. John Baptist, the feasts of the holy Apostles, SS. Peter and Paul, Andrew, James, John, Thomas, Philip and James, Bartholomew, Matthew, Simon and Jude, Matthias, S. Joseph, the Spouse of the blessed Virgin, and All-Saints; at the same time praying devoutly to God for the extirpation of heresy and schisms, for the propagation of the Catholic faith, for peace and union among Christian princes, and for the other necessities of holy Church:

A PLENARY INDULGENCE, on any of these days.

To all those who shall do the aforesaid good works on the other feasts of our Lord and of the blessed Virgin Mary, on each of these days:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES.

To those who shall do them on any Sunday or feast in the year:

AN INDULGENCE OF FIVE YEARS AND FIVE QUARANTINES.

To those who shall do them on any other day in the year:

AN INDULGENCE OF ONE HUNDRED DAYS.

To those who are accustomed to say at least once a week the Chaplet, or the Rosary, or the Office of the blessed Virgin Mary, or of the Dead, or Vespers, or at least one Nocturn together with Lauds, or the Seven Penitential Psalms with the litany and prayers:

AN INDULGENCE OF ONE HUNDRED DAYS, every time.

To all who, at the point of death, shall devoutly recommend their souls to God, and who, according to the instruction of Benedict XIV., of happy memory, expressed in his constitution, April 5, 1747, which begins *Pia Mater*, shall be ready to receive death with resignation from the hands of God; provided that, being truly penitent, after confession and communion, or, if unable to comply with this duty, being at least heartily sorry for their sins, shall invoke the most holy name of Jesus from the heart, if not able to do so with their lips:

A PLENARY INDULGENCE.

To those who shall use any kind of prayer as a preparation before saying mass, or before holy communion, or before saying the Divine Office, or the Office of the blessed Virgin:

AN INDULGENCE OF FIFTY DAYS, every time.

To those who shall visit prisoners, or the sick in hospitals, assisting them by some pious action, or who shall teach the catechism in church, or at home to their own children, relations, and servants:

AN INDULGENCE OF TWO HUNDRED DAYS, every time.

To all who, at the sound of the bell of some church, in the morning, at midday, or in the evening, shall say the usual prayers, *Angelus Domini*, etc.; or, not knowing them, one *Our Father* and one *Hail Mary;* or who, in like manner, when the bell for the dead is rung at one hour after nightfall, shall say, kneeling, the psalm *De profundis*, etc.; or, not knowing it, one *Our Father* and one *Hail Mary:*

AN INDULGENCE OF ONE HUNDRED DAYS.

To those who, on Friday, shall devoutly meditate on the passion and death of our Lord Jesus Christ, and say the *Our Father* and the *Hail Mary*, each three times:

AN INDULGENCE OF ONE HUNDRED DAYS.

To all those who, being truly sorry for their sins, shall, with a firm purpose of amendment, examine their conscience, and say with devotion the *Our Father* and the *Hail Mary*, each three times, in honor of the most holy Trinity, or the *Our Father* and the *Hail Mary*, each five times, in memory of the five wounds of Jesus Christ:

AN INDULGENCE OF ONE HUNDRED DAYS.

To those who shall pray devoutly for the faithful who are near their departure out of this life, or at least shall say for them the *Our Father* and the *Hail Mary* once:

AN INDULGENCE OF FIFTY DAYS.

All these indulgences his Holiness permits every one to gain for himself, or to apply to the souls in purgatory.

His Holiness further declares that, by the grant of these indulgences, he in no way intends to derogate from the indulgences already granted by different Sovereign Pontiffs, his predecessors, in favor of certain pious works named above; but desires that they should all remain in their full force.

His Holiness also commands that, in the distribution

and use of the chaplets, rosaries, etc., blessed as above, the decree of the Sovereign Pontiff, Alexander VII., of holy memory, issued Feb. 6, 1657, be observed, viz.: that the indulgences annexed to the said objects can be gained only by those to whom these blessed objects shall be given, or by those to whom that person shall distribute them for the first time; and that, when one of them is lost, another shall not be substituted for it, at pleasure, all grants or privileges to the contrary notwithstanding; and that they shall not be lent or given to others for a time, and for the purpose of communicating the indulgences; also, that the said objects, when they have received the papal blessing, shall not be sold, according to the decree of the S. Congr. of Indulgences and Holy Relics, published June 5, 1721.

His Holiness also confirms the decree of Benedict XIV., Aug. 19, 1752, by which he expressly declares that, in virtue of crucifixes, medals, etc., blessed as above, mass said at an altar where such crucifixes, medals, etc., may be placed, or which is celebrated by a priest who wears them, does not become privileged.

Moreover, it is forbidden to all persons who assist the dying to give them the blessing, with the plenary indulgence, at the hour of death, by means of these crucifixes, without a special faculty obtained in writing, as the said Sovereign Pontiff has already sufficiently provided for that in his constitution, *Pia Mater*, already quoted.

Finally, his Holiness desires and enjoins that this present list of indulgences, now revised and corrected for the greater convenience of the faithful, be printed, not only in Latin and Italian, but in any other language whatever, provided that every such version have the approbation of the Holy See, or of the S. Congr. of

Indulgences, and be not printed out of Rome in any language, without this approbation; all other decrees, constitutions, or dispositions to the contrary, however deserving they might be of special mention, notwithstanding.

204.

CROSSES, CHAPLETS, AND ROSARIES FROM THE HOLY LAND.

All the indulgences mentioned in the preceding summary may be obtained by any of the faithful who possess any of the crosses, chaplets, or rosaries which have touched the Holy Places and Sacred Relics of the Holy Land, by the concession of the Venerable Pope Innocent XI., as appears by his brief, *Unigeniti Dei Filii*, Jan. 28, 1688, confirmed by Pope Innocent XIII., in a decree of the S. Congr. of Indulgences, June 5, 1721, with a prohibition to sell these crosses, etc., after they have touched these Sacred Relics, or to exchange them for other wares, or to lend them for the purpose of communicating the indulgences to others. See also decrees of the same Sacred Congregation, March 11, 1721, and Feb. 11, 1722.

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APPENDIX.

CONTAINING

THE ORDINARY OF THE MASS

IN LATIN AND ENGLISH.

ALSO, A

DEVOUT METHOD OF HEARING MASS

AND

VESPERS FOR SUNDAYS.

THE ASPERGES.

While the Priest sprinkles Holy Water before SOLEMN MASS on Sundays, the following ANTHEMS are sung.

ANT. Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

ANT. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

Ps. Miserere mei Deus, secundum magnam misericordiam tuam.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Gloria, &c.

V. Glory, &c.

ANT. Asperges, &c.

ANT. Thou shalt, &c.

The Priest returning to the foot of the Altar, says:

Ostende nobis, Domine, misericordiam tuam.

Show us, O Lord, thy mercy.

R. Et salutare tuum da nobis.

R. And grant us thy salvation.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us Pray.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habita culo. Per Christum Dominum nostrum.

Graciously hear us, O holy Lord, Father Almighty, Eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit and defend all who dwell in this habitation. Through Christ our Lord.

R. Amen.

R. Amen.

From EASTER to WHIT SUNDAY, inclusively, instead of the foregoing ANT., Asperges, &c., the following is sung, and Alleluias are added to the Versicles and Responsaries, &c.

Ant. Vidi aquam egredientem de templo, a latero dextro, Alleluia: et omnes ad quos pervenit aqua ista, salvi facti sunt, et dicent, Alleluia.

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

V. Gloria, &c.

Ant. Vidi aquam, &c.

Ant. I saw water coming forth from the temple, on the right side, Alleluia: and all those to whom this water came, were saved, and shall say Alleluia.

Ps. Give praise to the Lord, for he is good: for his mercy endureth for ever.

V. Glory, &c.

Ant. I saw water, &c.

ORDINARY OF THE MASS.

The Priest, standing at the foot of the Altar, bows down, signs himself with the sign of the cross, and says:

In Nomine Patris ✠ et Filii, et Spiritus Sancti. Amen.

In the name of the Father ✠, and of the Son, and of the Holy Ghost. Amen.

Then joining his hands, he begins the Antiphon.

Ant. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

Ant. I will go unto the altar of God.

R. To God who giveth joy to my youth.

In Masses for the Dead, and from Passion Sunday to Holy Saturday, the following Psalm is omitted.

PSALM XLII.

Judica, me Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

M. Quia tu es Deus, fortitudo mea, quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

S. Emitte lucem tuam, et

Judge me, O God, and distinguish my cause from the nation that is not holy: from the unjust and deceitful man deliver me.

R. Since thou, O God, art my strength, why hast thou cast me off? Why do I go sorrowful, while the enemy afflicteth me?

P. Send forth thy light and

veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

M. Et introibo ad altare Dei ad Deum qui lætificat juventutem meam.

S. Confitebor tibi in cithara Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

S. Gloria Patri, et Filio, et Spiritui Sancto.

M. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

V. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

thy truth: they have conducted me and brought me to thy holy mount, and into thy tabernacles.

R. And I will go unto the altar of God; to God who giveth joy to my youth.

P. I will praise thee on the harp, O God, my God: why art thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still give praise to him, the salvation of my countenance and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. I will go unto the altar of God.

R. To God who giveth joy to my youth.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

Then joining his hands, and bowing down, he says the *Confiteor*, after which it is said by the people.

Confiteor, &c.

M. Misereatur tui omnipotens Deus et dimissis peccatis tuis, perducat te ad vitam æternam.

S. Amen.

M. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et ti-

I confess, &c.

R. May Almighty God be merciful to thee, and, forgiving thy sins, bring thee to everlasting life.

P. Amen.

R. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to

bi, Pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te Pater, orare pro me ad Dominum Deum nostrum.

all the saints, and to you, father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and you father, to pray to the Lord our God for me.

The Priest then gives the absolution, saying:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris perducat vos ad vitam æternam.

M. Amen.

May Almighty God be merciful unto you, and, forgiving you your sins, bring you to life everlasting.

R. Amen.

Making the sign of the cross, he says:

✠ Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

M. Amen.

✠ May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Bowing down, he then proceeds:

Deus tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Thou, O God, being turned towards us, wilt enliven us.

R. And thy people will rejoice in thee.

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

The Priest first extends, and then joins his hands, saying audibly, *Oremus;* and ascending to the Altar, he says secretly:

Aufer a nobis, quæsumus, Domine, iniquitates nostras; ut an Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum.
Amen.

Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord.
Amen.

He then bows over the Altar, and says:

Oramus te Domine, per merita, sanctorum, tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea.
Amen.

We beseech thee, O Lord, by the merits of thy saints, whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins.
Amen.

At Solemn High Masses, the Priest receives the thurible from the Deacon, and incenses the Altar, and then returns it to the Deacon, who incenses the Priest only. Making the sign of the cross, the Priest turns to the book, and reads the *Introit.*

Benedicta sit sancta Trinitas, atque indivisa Unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. *Ps.* Domine, Dominus noster, quam admirabile est nomen tuum in universa terra.
V. Gloria Patri, &c.

Blessed be the Holy Trinity, and undivided Unity: we will praise it, because it hath shown his mercy to us. *Ps.* O Lord, our God, how wonderful is thy name over the utmost boundaries of the earth.
V. Glory, &c.

After which is alternately said:

S. Kyrie eleison.
M. Kyrie eleison.
S. Kyrie eleison.
M. Christe eleison.
S. Christe eleison.
M. Christe eleison.
S. Kyrie eleison.
M. Kyrie eleison.
S. Kyrie eleison.

P. Lord have mercy upon us.
R. Lord have mercy upon us.
P. Lord have mercy upon us.
R. Christ have mercy upon us.
P. Christ have mercy upon us.
R. Christ have mercy upon us.
P. Lord have mercy upon us.
R. Lord have mercy upon us.
P. Lord have mercy upon us.

The Priest standing at the middle of the Altar, joins his hands, and slightly bowing, says the *Gloria in Excelsis* (which is omitted during Lent and Advent and in Masses for the dead). At the words *We adore thee, – We give thee thanks,—Jesus Christ,* and *Receive our prayers,* he bows, and at the end makes the sign of the cross.

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine, Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam Tu solus sanctus, Tu solus Dominus, Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria De Patris. Amen.

Glory be to God on high, and on earth peace to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks for thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son, O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayers. Who sittest at the right hand of the Father, have mercy on us. For thou only art holy. Thou only art the Lord, Thou only, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

Kissing the Altar, and turning to the people, he says:

Dominus vobiscum. — The Lord be with you.

Then follow the *Collects* which are proper for the season, and to be found in the Missal, but the following may be used instead:

COLL. *Omnipotens.* O Almighty and everlasting God, who hast granted thy servants, in the confession of the true faith, to acknowledge the glory of an Eternal Trinity, and in the power of majesty to adore an Unity; we beseech thee, that by the strength of this faith, we may be defended from all adversity. Through, &c.

II. Coll. *A cunctis.* Preserve us, O Lord, we beseech thee, from all dangers of body and soul; and by the intercession of glorious and blessed Mary, the ever Virgin Mother of God, of the blessed apostles, Peter and Paul, of blessed N., and of all the saints, grant us, in thy mercy, health and peace; that adversities and errors being removed, thy Church may serve thee with a pure and undisturbed devotion. Through, &c.

The *Epistle* for the day is then read, but the following may be used instead:

Epistle. *Rom.* xi. 33. O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him? and recompense shall be made him. For of him, and by him, and in him are all things. To him be glory for ever. Amen.

After which is said by the Acolyth:

Deo gratias. Thanks be to God.

Then follows the *Gradual, Tract, Alleluia,* or *Sequence,* according to the season.

Grad. *Dan.* iii. Blessed art thou, O Lord, who beholdest the deep, and sittest on the cherubim.

V. Blessed art thou, O Lord, in the firmament of heaven, and worthy of praise for ever. Alleluia, Alleluia.

At High Mass, the Deacon places the book of the Gospels on the Altar, and the Celebrant blesses the incense. The Deacon with joined hands, says:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal: vouchsafe so to cleanse me by thy gracious mercy, that I may be able worthily to proclaim thy holy Gospel. Through Jesus Christ our Lord. Amen.

Afterwards, he takes the book from the Altar, and again kneeling down before the Priest, asks his blessing, saying:

Jube Domine benedicere. — Give me thy blessing.

The Priest answers:

Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum. Amen. — The Lord be in thy heart and on thy lips, that thou mayst worthily and in a becoming manner announce his holy Gospel. Amen.

Having received the blessing, he kisses the hand of the Priest; and then with incense and lighted candles he proceeds to the Gospel side of the Altar, and standing with his hands joined, says:

Dominus vobiscum. — The Lord be with you.
M. Et cum spiritu tuo. — R. And with thy spirit.

Then saying with a loud voice:

Initium (vel) sequentia Sancti Evangelii secundum N. — The beginning (or) continuation of the Holy Gospel, according to N.

He makes the sign of the cross upon his forehead, mouth and breast, (the people doing the same,) at the end of which, the minister and people answer:

Gloria tibi domine. — Glory be to thee, O Lord.

He incenses the book three times, and then reads the Gospel:

GOSPEL. *Matt.* xxviii. 18, 20. *At that time*, Jesus said to his disciples: All power is given to me in heaven and on earth. Go ye, therefore, and teach all nations; *baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;* teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

Then is said by the Acolyth:

Laus tibi Christe. — Praise be to thee, O Christ.

The Subdeacon then carries the book to the Priest, who kisses the Gospel, saying:

Per evangelica dicta deleantur nostra delicta. — By the words of the Gospel may our sins be blotted out.

The Priest is then incensed by the Deacon.

If the Priest celebrates without Deacon and Subdeacon, the book is carried to the other side of the Altar, and he reads the Gospel himself in like manner.

The Priest then, at the middle of the Altar, says the *Nicene Creed*, when it is appointed to be said. At the words, *God,—Jesus Christ,* —and is *adored*, he bows his head to the cross; and kneels down whilst repeating the words, *and was incarnate by the Holy Ghost and was made man*, the people all kneeling at the same time.

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula; Deum de Deo, lumen de lumine, Deum verum de Deo vero genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis; et incarnatus est de Spiritu Sancto, ex Maria Virgini; ET HOMO FACTUS EST. Crucifixus etiam pro nobis, sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum scripturas, et ascendit in cœlum; sedet ad dexteram Patris; et iterum venturus est cum gloria, judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God, light of light, true God of true God; begotten not made; consubstantial to the Father, by whom all things were made. Who for us men and for our salvation, came down from heaven; and became incarnate by the Holy Ghost, of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the Scriptures; and ascended into heaven, sitteth at the right hand of the Father; and he is to come again with glory to judge both the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one

unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

Kissing the Altar, and turning to the people, he says:

Dominus vobiscum.
R. Et cum spiritu tuo.
S. Oremus.

The Lord be with you.
R. And with thy spirit.
P. Let us pray.

The Priest then takes the paten with the Host (at High Masses the Deacon hands the paten with the Host to the Priest), and offering it up, says:

Suscipe, sancte Pater, omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus et negligentiis, meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

Accept, O holy Father, Almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences, and negligences and for all here present; as also for all faithful Christians, both living and dead; that it may avail both me and them unto life everlasting. Amen.

Then he says the *Offertory:*

OFFERT. Blessed be God the Father, and the only begotten Son of God, as likewise the Holy Ghost; for he has shown mercy to us.

Making the sign of the cross with the paten, he places the Host upon the corporal, and then pours the wine and water into the chalice, (at High Mass the Deacon and Sub-Deacon minister them) saying:

Deus, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus Aquæ et Vini mysterium, ejus divinitatis esse consortes, qui humanitatis

O God, ✠ who, in creating human nature, hast wonderfully dignified it, and still more wonderfully reformed it; grant that by the mystery of this Water and Wine, we may be made partakers of his divine

nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster; qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus, ℣ per omnia sæcula sæculorum.
Amen.

nature, who vouchsafed to become partaker of our human nature, *namely*, Jesus Christ our Lord thy Son, who with thee, in the unity of, &c.
Amen.

The Priest then takes the chalice, and offers it, saying:

Offerimus tibi, Domine, Calicem salutaris, tuam deprecantes clementiam, ut in conspectu divine Majestatis tuæ, pro nostra et totius mundi, salute, cum odore suavitatis ascendat.
Amen.

We offer unto thee, O Lord, the Chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet odour for our salvation, and for that of the whole world.
Amen.

At High Mass, the Sub-Deacon here receives the paten, which he envelops in the extremities of the veil with which his shoulders are covered, and then goes and stands behind the Celebrant until the *Pater Noster* is said. The Priest makes the sign of the cross with the chalice, places it upon the corporal, and covers it with the pall, and then joining his hands and slightly bowing, says:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Accept us, O Lord, in the spirit of humility, and contrition of heart; and grant that the sacrifice we offer in thy sight, this day, may be pleasing to thee, O Lord God.

The Priest, elevating his eyes towards heaven, and stretching out his hands over the Host and Chalice, blesses them, saying:

Veni, sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini preparatum.

Come, O Almighty and eternal God, the sanctifier, and bless this sacrifice, prepared for the glory of thy holy name.

At High Mass the Priest blesses the Incense, saying:

Per intercessionem beati Michaelis archangeli stantis a dextris Altaris Incensi, et omnium electorum suorum,

May the Lord, by the intercession of blessed Michael the archangel, standing at the right hand of the Altar

incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum.

of Incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odour of sweetness. Through, &c. Amen.

Receiving the thurible he incenses the bread and wine, saying:

Incensum istud a te benedictum, ascendat ad te Domine, et descendat super nos misericordia tua.

May this Incense which thou hast blest, O Lord, ascend to thee, and may thy mercy descend upon us.

He then incenses the Altar, saying: (*Ps.* cxl.)

Dirigatur, Domine, oratio mea sicut incensum, in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Let my prayer, O Lord, be directed as incense in thy sight: and the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. Incline not my heart to evil words, to make excuses in sin.

Returning the thurible to the Deacon, he says:

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ charitatis.

Amen.

May the Lord enkindle within us the fire of his love and the flame of eternal charity.

Amen.

After which the Priest is incensed by the Deacon, and then the others in order.

Going to the Epistle side of the Altar, the Priest washes his hands, and recites the following verses of *Ps.* xxv.

Lavabo inter innocentes manus meas; et circumdabo altare tuum, Domine.

I will wash my hands among the innocent; and will compass thy altar, O Lord.

Ut audiam vocem laudis; et enarrem universa mirabilia tua.

That I may hear the voice of thy praise, and tell all thy wondrous works.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth.

Ne perdas cum impiis animam meam, et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me et miserere mei.

Pes meus stetit in diracto: in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, &c.

Take not away my soul with the wicked, nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

But I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

Glory be to the Father, &c.

Returning and bowing before the middle of the Altar, he says:

Suscipe, sancta Trinitas hanc oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri, et in honorem beata Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum; ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem, &c. Amen.

Receive, O holy Trinity, this oblation which we make to thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary, ever a Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, and of all the saints; that it may be available to their honor, and our salvation; and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Then turning himself towards the people, he says:

Orate, Fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum patrem omnipotentem.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

The Acolyth answers:

Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis

May the Lord receive the sacrifice from thy hands, to the praise and glory of his

suit ad, utilitatem quoque nostram, totiusqu Ecclesiæ suæ sanctæ.

own name, and to our benefit, and that of all his holy church.

The Priest answers in a low voice, *Amen.*

He then reads the *Secret Prayers.*

SECRET. Sanctify, we beseech, O Lord our God, by the invocation of thy holy name, the victim of this oblation; and by it make us ourselves an eternal offering to thee. Through, &c.

II. SECRET. Graciously hear us, O God our Saviour; that by virtue of this sacrament, thou mayest defend us from all enemies, of both soul and body; grant us grace in this life, and glory in the next.

He concludes by saying aloud:

Per omnia sæcula sæculorum.	World without end.
R. Amen.	R. Amen.
V. Dominus vobiscum.	V. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.

Lifting up his hands, he says:

Sursum corda.	Lift up your hearts.
R. Habemus ad Dominum.	R. We have lifted them up to the Lord.

Joining his hands before his breast, and bowing his head, he says:

Gratias agamus Domino Deo nostro.	Let us give thanks to the Lord God.
R. Dignum et justum est.	R. It is meet and just.

He then disjoins his hands and keeps them so until the end of the Preface, when he again joins them, and bowing down, says *Sanctus, &c.*

The following Preface is said on all Ferias, and on those Festivals which have none proper, and in all Masses for the Dead.

Vere dignum et justum est, æquum est salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. *Per Christum Dominum nos-	It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord Father Almighty, eternal God.

* Prefaces marked * commence as this, to *Æterne Deus.*

trum; per quem majestatem tuam laudant angeli, adorant dominationes, tremant potestates, cœli cœlorumque virtutes, ac beatæ seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut ad mitti jubeas deprecamur, supplici confessione dicentes.

*Through Christ our Lord by whom the angels praise thy majesty, the denominations adore it, the powers tremble before it, the heavens, the heavenly virtues, and blessed seraphim, with common jubilee glorify it. Together with whom we beseech thee that we may be admitted to join our humble voices, saying,

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Plenisunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini Hosanna in excelsis.

Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the Highest.

On Trinity Sunday, and every other Sunday in the year that has no proper Preface.

*Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate Personæ sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in Majestate adoretur æqualitas. Quam laudant angeli, atque archangeli, cherubim quoque ac seraphim; qui non cessant clamare quotidie, una voce dicentes, Sanctus, &c.

*Who together with thy only begotten Son and the Holy Ghost, art one God and one Lord: not in a singularity of one Person, but in a Trinity of one substance. For what we believe of thy glory, as thou hast revealed the same we believe of thy Son and of the Holy Ghost, without any difference or distinction. So that in confession of the true and eternal Deity, we adore a distinction in the Persons, and unity in the essence, and an equality in the Majesty. Whom the angels and archangels, the cherubim also and seraphim praise; and cease not daily to cry out with one voice, saying, Holy, &c.

From Christmas Day till the Epiphany (except in the octave of St. John), on the Purification of the B. V. Mary, on Corpus Christi and during the octave, and on the Transfiguration of our Lord.

*Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit; ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. †Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes, Sanctus, &c.

*Since by the mystery of the Word made flesh a new ray of thy glory has appeared to the eyes of our souls; that while we behold God visibly, we may be carried by him to the love of things invisible. †And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host we sing an everlasting hymn to thy glory, saying, &c.

On the Epiphany and during its octave.

*Quia cum unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. †Et ideo, cum angelis, &c.

*Because when thy only begotten Son appeared in the substance of our mortal flesh, he repaired us by the new light of his immortality. †And therefore.

From Ash Wednesday to Passion Sunday, except on the Feasts which have a proper Preface.

*Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia. § Per Christum, &c.

*Who by bodily fasting dost repress vice, elevate the mind, and bestow virtue and rewards. Through, &c.

From Passion Sunday till Maunday Thursday, except on Feasts which have a proper Preface, and in Masses of the Holy Cross and the Passion.

*Qui salutem humani generis in ligno Crucis constituisti; ut unde mors oriebatur, inde vita resurgeret, et qui in ligno vincebat, in ligno quoque vinceretur. § Per Christum Dominum, &c.

*Who hast appointed the salvation of mankind to be wrought on the wood of the cross; that from whence death came, thence life might arise, and that he who overcame by the tree might also by the tree be overcome. § Through, &c.

† Prefaces thus marked are concluded as this is.

§ Concluded as on page 501.

From Holy Saturday till Ascension Day, in the Mass of Holy Saturday, is said *in hac potissimum nocte*: on Easter Day and till the Saturday following, inclusively, *in hac potissimum die*, and afterwards *in hoc potissimum gloriosius*.

Vere dignum et justum est, æquum et salutare, te quidem Domine, omni tempore, sed [in hac potissimum nocte *vel* die, *vel*] in hoc gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. † Et ideo cum angelis, &c.

It is truly meet and just, right, and available to salvation, to praise thee, O Lord, at all times, but chiefly on this [night *or* day, *or* at this time] when Christ our passover was sacrificed for us. For he is the true Lamb who hath taken away the sins of the world. Who by dying has destroyed our death, and by rising again has restored us to life.

† And therefore, &c.

From Ascension Day till Whitsun Eve.

* Per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes.

† Et ideo, &c.

* Through Christ our Lord. Who after his resurrection appeared openly to all his disciples, and in their presence ascended into heaven, to make us partakers of his divine nature.

† And therefore, &c.

From Whitsun Eve till Trinity Sunday; and in Votive Masses of the Holy Ghost, omitting the words,—*hodierna die.*

* Per Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum Sanctum [hodierna die] in filios adoptionis effudit. Qua propter profusis gaudiis totus in orbe terrarum mundus exultat. Sed et supernæ virtutes atque angelicæ potestates

* Through Christ our Lord. Who ascending above all the heavens, and sitting at thy right hand, sent down the promised Holy Spirit [this day] upon the children of adoption. Wherefore the whole world displays its excess of joy. The heavenly virtues also, and all the angelic powers, sing in concert

hymnum gloriæ tuæ concinunt, sine fine dicentes, Sanctus, &c.

an everlasting hymn to thy glory, saying, Holy, &c.

On the Festivals of the blessed Virgin Mary, (except the Purification) and during the octaves, when there is no feast with a proper Preface, and in Votive Masses of the Blessed Virgin.

Et te in N. Beatæ Mariæ semper Virginis collaudare, benedicere, et prædicare. Quæ et unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. § Per quem, &c.

And that we should praise, bless, and glorify thee on the N. of the blessed Mary, ever a Virgin. Who by the overshadowing of the Holy Ghost conceived thy only begotten Son, and the glory of her virginity still remaining brought forth the eternal light of the world, Jesus Christ our Lord. § By, &c.

On the Feasts of the Apostles and Evangelists, (except the day of St. John the Apostle) and during their Octaves, when there is no proper Preface; also in Votive Masses in their honor.

Vere dignum et justum est æquum, et salutare, te Domine suppliciter exorare, ut gregem tuum, Pastor æterne, non deseras, sed per beatos apostolos tuos continu protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. † Et ideo cum angelus, &c.

It is truly meet and just, right and available to salvation, humbly to beseech thee that thou, O Lord, our eternal Shepherd, wouldst not forsake thy flock, but keep it under thy continual protection, by thy blessed apostles, that it may be governed by those whom thou hast appointed its vicars and pastors. † And therefore, &c.

THE CANON OF THE MASS.

The Priest says, in a low voice:

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac

We therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord, to

petimus uti accepta habeas, et benedicas, hæc dona, hæc munera, hæc sancta sacrificia illibata, imprimis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis atque Catholicæ et Apostolicæ fidei cultoribus.

accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place, we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite and govern it throughout the world; together with thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic faith.

Commemoration of the Living.

Memento Domine, famulorum famularumque tuarum N. et N.

Remember, O Lord, thy servants of both sexes, N. and N.

The Priest pauses a moment—prays for those for whom he wishes to pray in particular, and extending his hands, continues:

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ, tibique reddunt vota sua æterno Deo vivo et vero.

And all here present, whose faith and devotion are known unto thee, for whom offer up to thee this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to thee, the eternal, living, and true God.

Communicantes, et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, Genetricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thad-

Communicating with, and honoring in the first place, the memory of the ever glorious Virgin Mary, Mother of our Lord and God, Jesus Christ, as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thadeus, Li-

dæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

nus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmos and Damian, and of all thy Saints, through whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the Oblation, he says the words of consecration secretly and distinctly.

[Here the bell is rung.]

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

We, therefore, beseech thee, O Lord, graciously to accept this oblation of our servitude, as also of thy whole family; and to dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect. Through Christ our Lord. Amen.

Quam oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis corpus et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Which oblation do thou, O God, vouchsafe in all respects to bless, approve, ratify, and accept; that it may be made for us the body and blood of thy most beloved Son, Jesus Christ our Lord.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes, HOC EST ENIM CORPUS MEUM.

Who, the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, giving thanks to thee, Almighty God, his Father, he blessed it, brake it, and gave it to his disciples, saying, Take and eat ye all of this, For THIS IS MY BODY.

After pronouncing the words of Consecration, the Priest kneeling, adores the sacred Host; rising, he elevates it; then placing it on the corporal, again adores it.

[At the elevation, the bell is rung three times.]

Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit, deditque discipulis suis dicens: Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

In like manner after he had supped, taking also this excellent chalice into his holy and venerable hands, giving thee also thanks, he blessed, and gave it to his disciples, saying, Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY, TO THE REMISSION OF SINS.

Hæc quotiescunque feceritis, in mei memoriam facietis.

As often as ye do these things, ye shall do them in remembrance of me.

Here, also kneeling, he adores the sacred chalice; rising, he elevates it; then replacing it on the corporal, he covers it, and again adores it.

[The bell is here also rung three times.]

The Priest then proceeds:

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlo gloriosæ ascensionis, offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, panem sanctum vitæ æternæ, calicem salutis perpetuæ.

Wherefore, O Lord, we, thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from the dead, and admirable ascension into heaven, offer unto thy most excellent Majesty of thy gifts bestowed as a pure Host, a holy Host, an unspotted Host, the holy bread of eternal life, and chalice of everlasting salvation.

Extending his hands, he continues:

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium immaculatum Hostiam.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy high-priest Melchisedech offered to thee, a holy sacrifice and unspotted victim.

Bowing down with his hands joined and placed upon the Altar, he says:

Supplices te rogamus omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione sacro-sanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

We most humbly beseech thee, Almighty God, to command these things to be carried by the hands of thy holy angels to the altar on high, in the sight of thy divine Majesty, that as many as shall partake of the most sacred body and blood of thy Son at this altar, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

Commemoration of the Dead.

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo Fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of thy servants N. and N. who are gone before us with the sign of faith and rest in the sleep of peace.

Here particular mention is silently made of such of the Dead as he intends to pray for, after which he continues:

Ipsis, Domine, et omnibus in Christo qui escentibus, locum refrigerii, lucis et pacis, et indulgeas deprecamur:

To these, O Lord, and to all that sleep in Christ, grant we beseech thee, a place of refreshment, light, and peace:

per eundem Christum Dominum nostrum. Amen.

through the same Christ our Lord. Amen.

Striking his breast, and raising his voice a little, he says:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationem tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastatia, et omnibus sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ quæsumus largitor admitte. Per Christum Dominum nostrum.

Also to us sinners thy servants confiding in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Peter, Alexander, Marcellinus, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy saints; into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gratuitous pardon. Through Christ our Lord.

Per quem hæc omnia, Domine, semper bona creas sanctificas vivificas, benedices, et præstas nobis,

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things.

The Priest here uncovers the chalice and makes a genuflection. Taking the sacred Host in his right hand and holding the chalice in his left, he makes the sign of the cross three times over the chalice, saying:

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

By him and with him, and in him, is to thee, God the Father Almighty, in the unity of the Holy Ghost all honor and glory.

Covering the chalice, he makes a genuflection and says aloud:

Per omnia sæcula sæculorum. R. Amen.

For ever and ever. R. Amen.

Oremus.

Let us Pray.

Præceptis salutaribus moniti et divina institutione

Instructed by thy saving precepts, and following thy

formati, audemus dicere:

Pater noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra; panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem.

M. Sed libera nos a malo.

S. Amen.

divine directions, we presume to say:

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation.

R. But deliver us from evil.

P. Amen.

At High Mass, near the conclusion of the *Paternoster*, the Deacon goes to the right hand of the Priest, and receiving the paten from the Sub-Deacon, puts it into the hands of the Priest. He takes the paten and says:

Libera nos quæsumus, Domine, ab omnibus malis præteritis præsentibus, et futuris; et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris; ut ope misereicordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and ever glorious Virgin Mary, Mother of God, and of the holy Apostles Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days, that through the assistance of thy mercy we may be always free from sin, and secure from all disturbance.

The Priest slides the paten under the sacred Host, uncovers the chalice, and makes a genuflection. He then breaks the Host in the middle, over the chalice, saying:

Per eundem Dominum nostrum Jesum Christum Filium tuum.

Through the same Jesus Christ thy Son, our Lord.

The part which is in his right hand he places upon the paten, and breaks a particle from the other part in his left hand, saying:

Qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus.

Who with thee and the Holy Ghost, liveth and reigneth God.

Having placed the half in his left hand upon the paten, and holding the particle broken off in his right hand, and the chalice in his left, he says aloud:

Per omnia sæcula sæculorum.

World without end.

R. Amen.

R. Amen.

V. Pax Domini sit semper vobiscum.

V. The peace of the Lord be always with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

The Priest puts a particle of the Host into the chalice, saying in a low voice:

Hæc commixtio et consecratio corporis et sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

May this mixture and consecration of the body and blood of our Lord Jesus Christ be to us who receive it, effectual to eternal life. Amen.

Covering the chalice, and making a genuflection, he bows down, strikes his breast three times, and says:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, give us peace.

At High Mass, the Deacon kisses the Altar, at the same time with the Celebrating Priest, who salutes him with the kiss of peace, saying:

Pax tecum.

Peace be with you.

The Deacon answers:

Et cum spiritu tuo.

And with thy spirit.

The Deacon then salutes the Sub-Deacon who conveys the kiss of peace to the other clergy assisting at Mass.

In Masses of Requiem for the Dead, instead of *miserere nobis*, is said *dona eis requiem*, *grant them rest*, and instead of *dona nobis pacem*, is said *dona eis requiem sempiternam*, *grant them eternal rest*. The Priest does not then strike his breast, nor does he say the first of the following prayers:

Domine Jesu Christe, qui dixisti apostolis tuis, pacem relinquo vobis, pacem meam do vobis ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris, qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Lord Jesus Christ, who saidst to thy apostles, I leave you peace, I give you my peace; regard not my sins, but the faith of thy church; and grant her that peace and unity which is agreeable to thy will; who livest and reignest for ever and ever. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti, libera me per hoc sacro-sanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis; et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas; qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, hast by thy death, through the co-operation of the Holy Ghost given life to the world, deliver me by this thy most sacred body and blood, from all my iniquities, and from all evils; and make me always adhere to thy commandments; and never suffer me to be separated from thee; who livest and reignest with God the Father, &c. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem, sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam; qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per

Grant that the participation of thy body, O Lord, Jesus Christ, which I, though unworthy, presume to receive, may not turn to my judgment and condemnation: but, through thy mercy, be a safeguard and remedy, both to soul and body; who with God the Father, in the unity of the Holy Ghost,

omnia sæcula sæculorum. Amen.

livest and reignest God for ever and ever. Amen.

The Priest taking the Host in his hands, and making a genuflection, says:

Panem cœlestem accipiam, et nomen Domini invocabo.

I will take the bread of heaven, and call upon the name of our Lord.

Striking his breast with humility and devotion, he says thrice, the Acolyth ringing the bell each time:

Domine, non sum dignus ut intress subtectum meum; sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Taking both parts of the sacred Host in his right hand and making the sign of the cross with it upon himself, he says:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then receives the sacred Host, and after a short meditation, uncovers the chalice, and putting into it with the paten, the smallest atoms of the Host left upon the corporal, says:

Quid retribuam Domini pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum et ab iaimicis meis salvus ero.

What return shall I make the Lord for all he has given to me? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and shall be saved from my enemies.

Taking the chalice in his right hand, and making the sign of the cross with it upon himself, he says:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

The Priest then receives the most precious blood, together with the particles in it.

Here the Holy Communion is administered, if there are persons to receive. Those who are to communicate go up to the Sanctuary at the *Domine non sum dignus*, when the bell rings. The Acolyth spreads a cloth before them, and says the *Confiteor*.

Then the Priest turns to the Communicants, and pronounces a general absolution, in these words:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris perducat vosad vitam æternam.

M. Amen.

S. Indulgentiam, absolutionem et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

M. Amen.

May Almighty God have mercy on you, and your sins being forgiven, bring you to life everlasting.

R. Amen.

P. May the Almighty and merciful Lord give you pardon, absolution, and remission of all your sins.

R. Amen.

Elevating a particle of the Blessed Sacrament, and turning towards the people, he says:

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Behold the Lamb of God, behold him who takes away the sins of the world.

And then repeats three times, *Domine non sum dignus, &c.* Coming down to the rails, he administers the Holy Communion, saying to each communicant:

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

May the body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

The Priest then returns to the Altar, and places the ciborium in the tabernacle. The Acolyth pours a little wine into the chalice, and the Priest takes the first Ablution, saying:

Quod ore sumpsimus, Domine, pura mente capiamus et de munere temporali fiat nobis remedium sempiternum.

Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a temporal gift it may become to us an eternal remedy.

The Acolyth then pours wine and water over the fingers of the Priest, and he takes the second Ablution, saying:

Corpus tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis; et præsta ut in me non remaneat scelerum macula, quem pura et sancta

May thy body, O Lord, which I have received, and thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who

refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

have been fed with this pure and holy sacrament. Who livest, &c.

Having covered the chalice, he goes to the book, and reads the *Communion*. The following may be read instead:

COMM. We bless the God of heaven, and we will praise him in the sight of all the living: because he hath shown us his mercy.

Turning to the people, he says:

Dominis vobiscum.	The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.
V. Oremus.	V. Let us pray.

Then the Priest reads the *Post Communion*, at the end of the first and last prayers of which the Acolyth answers, Amen. The following may be said:

P. COMM. *Proficiat.* May the receiving of this sacrament, O Lord our God, avail to the salvation of body and soul, together with the confession of an everlasting Holy Trinity, and of the undivided Unity thereof. Through, &c.

II. P. COMM. *Mundet.* May the oblation of this divine sacrament, we beseech thee, O Lord, both cleanse and defend us; and by the intercession of the blessed Mary, the Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N. and of all the saints, free us from all sin, and deliver us from all adversity.

The Priest again turns towards the people, saying:

Dominus vobiscum.	The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.
V. Ite missa est, *vel* Benedicamus Domino.	V. Go, you are dismissed, *or* Let us bless the Lord.
R. Deo gratias.	R. Thanks be to God.

Instead of which, when the *Gloria in excelsis* has been omitted, he says:

Benedicamus Domino.	Let us bless the Lord.
R. Deo gratias.	R. Thanks be to God.

In Masses for the Dead.

Requiescant in pace.	May they rest in peace.
R. Amen.	R. Amen.

Bowing before the Altar, the Priest says:

Placeat tibi, sancto Trinitas, obsequiem servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Let the performance of my homage be pleasing to thee, O holy Trinity; and grant that the sacrifice which I, unworthy as I am, have offered up in the sight of thy Majesty, may be acceptable to thee, and by thy mercy be a propitiation for me, and for all for whom I have offered it. Through Christ, etc.

The Priest then kisses the Altar, and turning towards the people gives them his blessing, making the sign of the cross upon them.

In Masses for the Dead the blessing is not given.

Benedicta vos, omnipotens Deus, ✠ Pater, et Filius, et Spiritus Sanctus.
R. Amen.

May Almighty God, ✠ the Father, Son, and Holy Ghost bless you.
R. Amen.

Turning towards the Gospel side of the Altar, he says.

Dominus vobiscum.
R. Et cum spiritu tuo.

The Lord be with you.
R. And with thy spirit.

Tracing the sign of the cross upon the Altar, and then upon his forehead, lips, and heart, he says:

Initium Sancti Evangelii, *or* Sequentia.
R. Gloria tibi, Domino.

The beginning of the Gospel, *or* the continuation, etc.
R. Glory be to thee, O Lord.

And then reads the Gospel of St. John, if no other is appointed.

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est. In

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him,

ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.

There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all might believe through him. He was not the light, but came to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quot quot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt ET VERBUM CARO FACTUM EST, et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiæ et veritatis.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

R. Deo Gratias.

R. Thanks be to God.

DEVOTIONS FOR MASS.

THE MANNER OF HEARING MASS.

At the beginning of the mass, the Priest, at the foot of the altar, makes the sign of the cross, *In the name of the Father, and of the Son, and of the Holy Ghost, Amen,* and then recites, with the clerk, the 42d Psalm, *Judica me, Deus, &c. Judge me, O God, &c.*, which you may either recite with him, or pray as follows:

A PRAYER FOR THE BEGINNING OF THE MASS.

O ALMIGHTY Lord of heaven and earth! behold, I, a wretched sinner, presume to appear before thee, this day, to offer up to thee by the hands of this thy minister, and by the hands of our high-priest, Jesus Christ, thy Son, the sacrifice of his body and blood, in union with that sacrifice which he offered thee upon the cross, 1*st*, For thy own honor, praise, adoration, and glory. 2*dly*, In remembrance of his death and passion. 3*dly*, In thanksgiving for all thy blessings bestowed on him and on his whole church, whether triumphant in heaven, or militant on earth; and especially for those bestowed on me, the most unworthy of all. 4*thly*, For obtaining pardon and remission of all my sins; and of those of all others, whether living or dead, for whom I ought to pray; and lastly, for obtaining all graces and blessings both for myself and for the whole church. O! be thou pleased to assist me in such a manner by thy grace, that I may behave myself this day as I ought to do, in thy divine presence; and that I may so commemorate the death and passion of thy Son, as to partake most plentifully of the fruits of it, through the same Jesus Christ thy Son. *Amen.*

A PRAYER AT THE CONFITEOR.

O BLESSED Trinity! one God, Father, Son, and Holy Ghost, prostrate in spirit before thee, I here confess, in the sight of the whole court of heaven, and of all thy faithful, my innumerable treasons against thy Divine Majesty. I have sinned, O Lord, I have sinned; I have grievously offended through the whole course of my life, in thought, word and deed, and therefore am most unworthy to lift up my eyes to heaven, or so much as to pronounce thy sacred name; how much more am I unworthy to appear here in thy sanctuary, and to assist among thy angels at these heavenly mysteries, which require so much purity; because Jesus Christ himself is here in person both priest and victim! But, O my God, thy mercies are above all thy works, and thou wilt not despise a contrite and humble heart; and therefore I here venture to come into thy temple, and with the poor publican (and, as I hope, with the same penitential spirit) I strike my breast, and say, *O God, be merciful to me a sinner.* [*Repeat this thrice.*] And I humbly hope to find this mercy which I crave, through that passion and death which is here celebrated. O Fountain of mercy, grant this mercy to me, and to all poor sinners. *Amen.*

A PRAYER AT THE INTROIT.

GRANT, O Lord, we may be truly prepared for the offering this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we cry aloud to thee for mercy.

THE GLORIA IN EXCELSIS.

GLORY be to God on high, and peace on earth to men of good will. We praise thee. We bless thee. We adore thee. We glorify thee. We give thee thanks for thy great glory. O Lord God! O heavenly King! O God the Father Almighty! O Lord Jesus Christ, the only begotten Son! O Lord God, Lamb of God, Son of the Father! O thou! who takest away the sins of the world, have mercy on us. O thou! who takest away the sins of the world, receive our prayer. O thou! who sittest at the right hand of the Father, have mercy on us. For thou alone art holy. Thou alone art Lord. Thou alone art most high, O Jesus Christ! together with the Holy Ghost in the glory of the Father. *Amen.*

A PRAYER AT THE COLLECTS.

O ALMIGHTY and eternal God, we humbly beseech thee mercifully to give ear to the prayers here offered thee by thy servants, in the name of thy whole church, and in behalf of us thy people: accept them, to the honor of thy name, and the good of our souls; and grant to us all mercy, grace, and salvation, through our Lord Jesus Christ. *Amen.*

ON THE FESTIVAL OF A SAINT.

GRANT, we beseech thee, Almighty God, that the examples of thy saints may effectually move us to reform our lives, that while we celebrate

their festivals, we may also imitate their actions, through our Lord Jesus Christ. *Amen.*

A PRAYER AT THE EPISTLE.

THOU hast vouchsafed, O Lord, to teach us thy sacred truths by thy prophets and apostles: O grant that we may so improve by their doctrine and examples, in the love of thy holy name, and of thy holy law, that we may show forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions: that we may be ever directed by thy light; and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with clean hearts, through our Lord Jesus Christ.

A PRAYER AT THE GRADUAL.

HOW wonderful, O Lord, is thy name through the whole earth! I will bless thee, O Lord, at all times: thy praise shall ever be in my mouth. Be thou my God and my protector for ever: I will put my whole trust in thee: O let me never be confounded.

A PRAYER AT THE GOSPEL.

O LORD Jesus Christ, who camest down from heaven to instruct us in all truth, and continuest daily to teach us by thy holy gospel and the preachers of thy word, grant me grace, that I may be wanting in no care necessary for being instructed in thy saving truths. Let me be as industrious in my soul's concern, as I am for

my body: that while I take pains in the affairs of this world, I may not, through stupidity or neglect, let my soul starve and perish everlastingly. Let the rules of thy gospel be the direction of my life, that I may not only know thy will, but likewise do it; that I may observe thy commandments; and, resisting all the inclinations of corrupt nature, ever follow thee, who art the way, the truth, and the life; for thus only can I be thy true disciple; and thus only, O Jesus, canst thou be my master.

THE NICENE CREED.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made; consubstantial to the Father, by whom all things were made. Who, for us men, and for our Salvation, came down from heaven. And was incarnated by the Holy Ghost of the Virgin Mary; AND HE WAS MADE MAN: Was crucified also under Pontius Pilate; he suffered and was buried. And the third day he rose again, according to the Scriptures. And he ascended into heaven, sits at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of life, who proceeds from the Father and the Son, who, together with the

Father and the Son, is adored and glorified, who spoke by the Prophets. And One, Holy, Catholic, and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come. *Amen.*

A PRAYER AT THE OFFERTORY.

ACCEPT, O eternal Father, this offering, which is here made to thee by thy minister, in the name of us all here present, and of thy whole church. 'T is as yet only bread and wine, but, by the miracle of thy power and grace, will shortly become the body and blood of thy beloved Son. He is our High-Priest, and he is our victim. With him and through him we desire to approach to thee this day, and by his hands to offer thee this sacrifice, for thine own honor, praise, and glory, in thanksgiving for all thy benefits, in satisfaction for all our sins, and for obtaining conversion for all unbelievers, and mercy, grace, and salvation for all thy faithful. And with this offering of thy only begotten Son, we offer ourselves to thee, begging that, by the virtue of this sacrifice, we may be happily united to thee, and that nothing in life and death may ever separate us any more from thee.

A PRAYER AT THE LAVABO, OR THE WASHING OF THE FINGERS.

O WHAT cleanness and purity of heart ought we to bring with us to this great sacrifice! but, alas! I am a poor unclean sinner. O wash me,

dear Lord, from all the stains of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

A PRAYER WHEN THE PRIEST STANDS BOWING DOWN AT THE MIDDLE OF THE ALTAR.

O MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice, in remembrance of our Saviour's passion, resurrection, and glorious ascension; and grant, that we may die with him to our sins, rise with him to new life, and ascend with him to thee. Let those saints, whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, through the same Jesus Christ our Lord. *Amen.*

Then the Priest, kissing the altar, turns to the people, and says, *Orate, Fratres, &c.* (i. e.) *Brethren, pray that my sacrifice and yours may be made acceptable to God the Father Almighty.* You would do well to pray as he desires, and say with the clerk:

May the Lord receive this sacrifice from thy hands, to the praise and glory of his own name, for our benefit, and that of all this holy church.

A PRAYER AT THE SECRETA.

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we thy servants make to thee; and as we offer it to the honor of thy name, so may it be to us here a means of obtaining thy grace, and life everlasting hereafter, through Jesus Christ. *Amen.*

ON THE FESTIVAL OF A SAINT.

SANCTIFY, O Lord, we beseech thee, these

gifts which we offer thee in this solemnity of thy holy servant *N.*, and so strengthen us by thy grace, that both in prosperity and adversity our ways may be ever directed to thy honor, through our Lord Jesus Christ.

THE PREFACE.

IT is truly meet and just, right, and available to salvation, that we always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God; who, with thy only begotten Son and the Holy Ghost, art one God, and one Lord, not in one single person, but in three persons and one substance. For what we believe of thy glory, as thou hast revealed it, we believe the same of thy Son, and of the Holy Ghost, without any difference: so that in the confession of one true and eternal Deity, we adore a distinction of persons, an unity of essence, and an equality of majesty. Which the angels and archangels praise the Cherubim and Seraphim, also, who cease not to cry out daily, saying, with one voice,

Holy, holy, holy, Lord God of Sabaoth! The heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he that comes in the name of the Lord. Hosanna in the highest.

A PRAYER AT THE BEGINNING OF THE CANON.

O ETERNAL and most merciful Father! behold, we come to offer thee our homage this day; we desire to adore, praise, and glorify thee;

and to give thee thanks for thy great glory, joining our hearts and voices with all thy blessed in heaven, and with thy whole church upon earth. But acknowledging our great unworthiness and innumerable sins, for which we are heartily sorry, and humbly beg thy pardon, we dare not approach thee otherwise than in company with thy Son, our advocate and mediator, Jesus Christ, whom thou hast given us to be both High-Priest and sacrifice. With him, therefore, and through him, we venture to offer thee this sacrifice: to his most sacred intentions we desire to unite ours: and with this offering which he makes of himself, we desire to make an offering of our whole being to thee. With him and through him we beseech thee to exalt thy holy Catholic church throughout the whole world; to maintain her in peace, unity, holiness and truth; to have mercy on thy servants, *N.* our chief bishop, *N.* our prelate, and all that truly fear thee; on our parents, children, friends, and benefactors, &c.; on all those whom we have any ways scandalized, injured, or offended, or for whom we are any other way bound to pray; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies; and, in a word, on all poor sinners; that we may all be converted to thee, and find mercy, through Jesus Christ thy Son: through whom we hope one day to be admitted into the company of all thy saints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

A PRAYER WHEN THE PRIEST SPREADS HIS HANDS OVER THE OBLATION.

WE present to thee, O Lord! this bread and wine, which being composed of many, reduced into one, are symbols of concord and unity, that, by thy all-powerful blessing, they may be made for us the precious body and blood of thy beloved Son; and that through him, and through his death and passion, applied to our souls by these sacred mysteries, we may obtain mercy, grace, and peace, in this life, and eternal happiness in the next.

A PRAYER AFTER THE ELEVATION.

LOOK down, now, O Lord! we beseech thee, upon this sacred victim, which was once offered to thee upon the cross, and is now daily offered to thee. Remember that thy only begotten Son, for us poor sinners, was conceived and was born in this world; that for us he suffered a bitter agony and sweat of blood; for us he was betrayed into the hands of sinners, buffeted, spit upon, and many ways abused; for us he was scourged at a pillar, crowned with thorns, and nailed to a cross; for us he died, and for us he triumphed over death by his resurrection, and he opened heaven for us by his ascension. We desire gratefully to commemorate all these mysteries this day, in the oblation of this pure and holy sacrifice. O! look not on our sins, but on the infinite ransom paid for them. And whilst we offer it here below upon our altars, do thou receive it upon thy altar above, from the hands of the angel of the great

council, the eternal priest; and from thence send down thy blessing upon us all, who here below assist at these divine mysteries, through the same Jesus Christ our Lord. *Amen.*

A PRAYER AT THE NOBIS QUOQUE PECCATORIBUS.

WE humbly implore thy mercy, O Lord! for ourselves also. We beg pardon for all our sins; we desire to detest them, and to renounce them for ever. All our hope is in the multitude of thy tender mercies, from which we confidently expect forgiveness, through Jesus Christ, and to be one day, through him, admitted into the company of the blessed apostles and martyrs in thy heavenly paradise. In the mean time, we desire to offer thee daily, through him, *all honor and glory.*

At the Pater Noster, join with the Priest in that sacred prayer.

OUR Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

A SPIRITUAL COMMUNION.

O MY sweet Saviour Jesus Christ, thou who art my sovereign Good, the Fountain of all goodness, my God and my all, I most firmly believe, that for us sinners, and for our salvation, thou wast pleased to come down from heaven, to take upon

thee, by the mystery of thy incarnation, our human nature, and to become one of us, that so thou mightest be our High-Priest and our victim. I most firmly believe that thou offeredst thyself upon the cross, a sacrifice for us all, after having suffered many cruel torments for us; and that by thy glorious resurrection and admirable ascension, thou hast opened the gates of heaven for us. I most firmly believe, that in these sacred mysteries thou art truly and really present, and that thy sacred body and blood are here offered up in sacrifice, and verily and indeed received by the faithful in remembrance of thy death. O how happy are those souls who worthily receive thee in this divine sacrament! O what graces, what sanctity do they receive from this fountain of all holiness! O that I were so happy as to be worthy to approach this day thy heavenly banquet, and to feed on the food of life, the bread of angels! But, alas! I am the most wretched of all sinners, who, from my first coming to the use of reason, to this hour, have in innumerable ways offended thee, my God. My soul is overspread with an universal leprosy, covered on all sides with ulcers, and is unclean and filthy beyond measure; and therefore infinitely unworthy to approach the Lord of all purity and sanctity. In this lamentable state that I am, I dare not so much as look up towards thy altar, much less approach it; but with eyes and heart cast down, and with a deep sense of my manifold treasons, and great unworthiness, I humbly beg pardon of thee for all my sins, and implore thy mercy. O fountain of mercy, have compassion on me, and suffer me

at least to sigh after thee, and though I am unworthy of thy embraces, permit me, like the penitent *Magdalen*, to present myself at least at thy feet, and wash them in spirit with my tears! O may thy sacred blood, which thou hast shed for all sinners, cleanse my poor soul this day from all its filth! O come to me, dear Lord, in spirit, and take possession of all the powers of my soul! Recollect my memory to thee, enlighten my understanding, and inflame my will with thy love. O let me be thine, and thou mine, from henceforth and for ever; and grant that nothing in life or death may ever separate me from thee any more. In this one prayer, hear me, O Lord; and in all things else do with me what thou wilt.

A PRAYER AFTER THE COMMUNION.

I RETURN thee now most hearty thanks, O my God! through Jesus Christ thy Son, that thou hast been pleased to deliver him up to death for us, and to give us his body and blood, both as a sacrament and sacrifice in these holy mysteries, at which thou hast permitted me, a most unworthy sinner, to assist this day. May all heaven and earth bless and praise thee for ever, for all thy mercy. O! pardon me, dear Lord! all my distractions, and the many neglects which I have been guilty of this day in thy sight; and let me not depart without thy benediction. Behold, I desire from this moment to give up myself, and all that belongs to me, into thy hands, and beg that all my undertakings, all my thoughts, words

and actions, may henceforward tend to thy glory, through the same Jesus Christ our Lord.

THE BEGINNING OF THE GOSPEL OF ST. JOHN.

IN the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men, and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to bear witness of the light, that all might believe through him. He was not the light, but to bear witness of the light. That was the true light which enlightens every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave to them power to become the sons of God; to them who believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God: and *the word was made flesh*, and dwelt among us. And we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.

Pater noster, &c. Ave Maria, &c.

P. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri, et Filio, * et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, * et in sæcula sæculorum. Amen. Alleluia.

In Lent. Laus tibi, Domine, Rex æternæ gloriæ.

Our Father, &c. Hail Mary, &c.

P. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

In Lent. Praise be to thee, O King of eternal glory.

PSALM CIX.

Dixit Dominus Domino meo: * sede a dextris meis;

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum uorum.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum: * tu es sacerdos in æternum, secundum ordinem Melchisedec.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas; * conquassabit capita in terra multorum.

De torrente in via bibet: * propterea exaltabit caput.

Gloria Patri, &c.

PSALM 109.

The Lord said to my Lord, sit thou at my right hand.

Until I make thy enemies thy footstool.

The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

With thee is the principality, in the day of thy strength, in the brightness of the saints: from the womb before the day-star, I begot thee.

The Lord hath sworn, and he will not repent: thou art a Priest for ever, according to the order of Melchisedec.

The Lord, at thy right hand, hath broken kings, in the day of his wrath.

He shall judge among nations: he shall fill ruins; he shall crush the heads in the land of many.

He shall drink of the torrent in the way: therefore shall he lift up the head.

Glory be to the Father, &c.

PSALM CX.

Confitebor tibi Domine in toto corde meo: * in concilio justorum, et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus; * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annunciabit populo suo.

Ut det illis hæreditatem Gentium; * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus; confirmata in sæculum sæculi; * facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

Gloria Patri, &c.

PSALM 110.

I will praise thee, O Lord, with my whole heart; in the council of the just, and in the congregation.

Great are the works of the Lord, brought out according to all his wills.

His work is praise and magnificence, and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant: he will show forth to his people the power of his works.

That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

All his commandments are faithful, confirmed for ever and ever, made in truth and equity.

He hath sent redemption to his people; he hath commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it; his praise continueth for ever and ever.

Glory be to the Father, &c.

PSALM CXI.

Beatus vir, qui timet Dominum: * in mandatis ejus volet nimis.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

PSALM 111.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Gloria et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: * misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat; disponet sermones suos in judicio: * quia in æternum non commovebitur.

In memoria æterna erit justus: * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur, donec despiciat inimicos suos.

Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi, * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetu; dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

Gloria Patri, &c.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light has risen up in darkness: he is merciful, and compassionate, and just.

Acceptable is the man that showeth mercy, and lendeth: he shall order his words with judgment; because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord: his heart is strengthened: he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth, and pine away; the desire of the wicked shall perish.

Glory be to the Father, &c.

PSALM CXII.

Laudate pueri Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum, * ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occasum, * laudabile nomen Domini.

Excelsus super omnes gentes Dominus, * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat, * et humilia respicit in cœlo et in terra?

PSALM 112.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth, now, and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations; and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth?

Suscitans a terra inopem: * et de stercore erigens pauperem;

Ut collocet eum cum principibus, * cum principibus populi sui.

Qui habitare facit sterilem in domo, * matrem filiorum lætantem.

Gloria Patri, &c.

Raising up the needy from the earth, and lifting up the poor out of the dung-hill;

That he may place him with princes, with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

Glory be to the Father, &c.

PSALM CXIII.†

In exitu Israel de Ægypto; * Dominus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus, * Israel potestas ejus.

Mare vidit, et fugio; * Jordanis conversus est retrorsum.

Montes exultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi mare, quod fugisti? * et tu Jordanis, quia conversus es retrorsum?

Montes exultastis sicut arietes? * et colles sicut agni ovium?

A facie Domini mota est terra, * a facie Dei Jacob.

Qui convertit petram in stagna aquarum, * et rupem in fontes aquarum.

Non nobis, Domine, non nobis; * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua; * ne quando dicant gentes; ubi est Deus eorum?

Deus autem noster in cœlo; * omnia quæcumque voluit, fecit.

PSALM 113.

When Israel went out of Egypt, the house of Jacob from a barbarous people:

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled; Jordan was turned back.

The mountains skipped like rams, and the hills like the lambs of a flock.

What aileth thee, O thou sea, that thou didst flee? and thou, O Jordan, that thou wast turned back?

Ye mountains, that ye skipped like rams; and ye hills like the lambs of the flock?

At the presence of the Lord, the earth was moved; at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hills into fountains of waters.

Not unto us, O Lord, not unto us, but to thy name give glory.

For thy mercy and for thy truth's sake; lest the Gentiles should say, where is their God?

But our God is in heaven; he hath done all things whatsoever he would.

† Instead of 113, the Psalm 116 is often sung.

Simulacra gentium argentum et aurum, * opera manuum hominum.

Os habent, et non loquentur; * oculos habent, et non videbunt.

Aures habent, et non audient; * nares habent, et non odorabunt.

Manus habent, et non palpabunt; pedes habent, et non ambulabunt; * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea; * et omnes qui confidunt in eis.

Domus Israel speravit in Domino; * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino; * adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino, * adjutor eorum et protector eorum est.

Dominus memor fuit nostri; * et benedixit nobis:

Benedixit domui Israel; * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum, * pusillis cum majoribus.

Adjiciat Dominus super vos; * super vos, et super filios vestros.

Benedicti vos a Domino; * qui fecit cœlum et terram.

Cœlum cœle Domino; * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine; * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino; * ex hoc nunc et usque in sæculum.

Gloria Patri, &c.

The idols of the Gentiles are silver and gold; the work of the hands of men.

They have mouths and speak not; they have eyes and see not.

They have ears and hear not; they have noses and smell not.

They have hands and feel not; they have feet and walk not; neither shall they cry out through their throats.

Let them that make them become like unto them; and such as trust in them.

The house of Israel hath hoped in the Lord; he is their helper and their protector.

The house of Aaron hath hoped in the Lord; he is their helper and their protector.

They that fear the Lord have hoped in the Lord; he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel; he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you; upon you and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heavens is the Lord's; but the earth he hath given to the children of men.

The dead shall not praise thee, O Lord; nor any of them that go down to hell.

But we that live bless the Lord, from this time, now and for ever.

Glory be to the Father, &c.

PSALM CXVI.

Laudate Dominum omnes Gentes; * laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus; * et veritas Domini manet in æternum.

Gloria Patri, &c.

PSALM 116.

Praise the Lord, all ye nations; praise him, all ye people.

Because his mercy is confirmed upon us, and the truth of the Lord remaineth for ever.

Glory be to the Father, &c.

Capitulum, 2 Cor. i, 3.

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

Little Chapter, 2 Cor. i. 3.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations.

R. Thanks be to God.

[Here is usually sung a Hymn, appropriate to the season of the year.]

Hymn for Sunday.

Lucis Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ,
Mundi parans originem.

Qui mane junctum vesperi,
Diem vocari præcipis;
Illabitur tetrum chaos:
Audi preces cum fletibus,

Ne mens gravata crimine,
Vitæ sit exul munere;
Dum nil perenne cogitat.
Seseque culpis illigat.

Hymn for Sunday.

O, great Creator of the light,
Who from the darksome womb of night,
Brought'st forth new light at nature's birth,
To shine upon the face of earth;

Who by the morn and evening ray,
Hast measured time and called it day,
Whilst sable night involves the spheres,
Vouchsafe to hear our prayers and tears.

Lest our frail mind, with sin defiled,
From gifts of life should be exiled,
Whilst on no heavenly thing she thinks,
But twines herself in Satan's links.

Coeleste pulset ostium:
Vitale tollat præmium.
Vitemus omne noxium:
Purgemus omne pessimum.

O, may she soar to heaven above,
The happy seat of life and love:
Meantime all sinful actions shun,
And purge the foul ones she hath done.

Præsta, Pater, piissime,
Patrique compar unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.
Amen.

This prayer, most gracious Father, hear;
Thy equal Son, incline his ear,
Who, with the Holy Ghost and thee,
Doth live and reigneternally.

V. Dirigatur, Domine, Oratio mea.
R. Sicut incensum in conspectu tuo.

Hymn for Confessors.

Iste Confessor Domini, colentes
Quem pie laudant populi per orbem,
Hac die lætus meruit beatas
Scandere Sedes.

[Or, instead of the last two lines,]

Hac die lætus meruit supremos
Laudis honores.

Hymn for Confessors.

This day, with gladness, Christian choirs proclaim
His combats, triumphs, faith and glorious name.
Who boldly Christ on earth confessed.
And now exults among the blessed.

Qui pius, prudens, humilus, pudicus,
Sobriam duxit sine labe vitam,
Donec humanos animavit auræ
Spiritus artus.

Prudence and piety adorn'd his life.
Unstained with ill, and undisturb'd by strife:
Chaste, humble, meek he kept his heart,
Till bid by heaven from life depart.

Cujus ob præstans meritum frequenter
Ægra quæ passim jacuere membra,
Viribus morbi dimitis, saluti
Restituuntur.

Th' Almighty now, his servant's glory shows.
And signal favors through his prayers bestows:
Diseases fly before his shrine,
And health returns by pow'r divine.

Noster hinc illi chorus obsequentem
Concinit laudem celebresque palmas,
Ut piis ejus precibus juvemur
Omne per ævum.

Let's then, in thankful songs, our voices raise,
And sing to him this solemn hymn of praise;
That by his pray'rs the Almighty may
His favors to our souls convey.

Sit salus illi, decus atque virtus,
Qui super cœli solio coruscans,
Totius mundi seriem gubernat,
Trinus et Unus. Amen.

To him be glory, pow'r and endless fame,
Whose wisdom rules the whole creation's frame;
And fills the bright celestial throne,
The great mysterious Three in one.

1 Vespers. V. Amavit eum Dominus, et ornavit eum. (Easter Time. *Alleluia.)
R. Stolam gloriæ induit eum. (E. T. Allelnia).
2 Vespers. V. Justum deduxit Dominus per vias rectas. (E. T. Alleluia.)
R. Et ostendit illi regnum Dei. (E. T. Allelnia.)

The Magnificat: or the Canticle of the blessed Virgin Mary. Luke i.

Magnificat * anima mea Dominum.
Et exultavit Spiritus meus * in Deo salutari meo.
Quia respexit humilitatem ancillæ suæ; * ecce enim ex hoc beatam me dicent omnes generationes.

My soul doth magnify the Lord;
And my spirit hath rejoiced in God my Saviour.
Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

Quia fecit mihi magna qui potens est; * et sanctum nomen ejus.
Et misericordia ejus a progenie in progenies, * timentibus eum.
Fecit potentiam in brachio suo; * dispersit superbos mente cordis sui.

For he that is mighty hath done great things to me: and holy is his name.
And his mercy is from generation to generation, to them that fear him.
He hath showed might in his arm; he hath scattered the proud in the conceit of their heart.

Deposuit potentes de sede, * et exaltavit humiles.

He hath put down the mighty from their seat, and hath exalted the humble.

Esurientes implevit bonis: * et divites dimisit inanes.

He hath filled the hungry with good things; and the rich he hath sent away empty.

Suscepit Israel puerum suum, * recordatus misericordiæ suæ.
Sicut locutus est ad patres nostros, * Abraham, et semini ejus in sæcula.
Gloria Patri, etc.

He hath received Israel his servant, being mindful of his mercy.
As he spoke to our fathers; to Abraham, and to his seed forever.
Glory be to the Father, &c.

Then follows the Prayer, which is different every day.

P. Dominus vobiscum.
R. Et cum spiritu tuo.
P. Benedicamus Domino.
R. Deo gratias.
P. Fidelium animæ, per misericordiam Dei, requiescant in pace.
R. Amen.

P. The Lord be with you.
R. And with thy spirit.
P. Let us bless the Lord.
R. Thanks be to God.
P. May the souls of the faithful, through the mercy of God, rest in peace.
R. Amen.

Then is sung one of the following anthems, according to the time.

From Advent to the Purification.

Alma redemptoris mater, quæ pervia cœli,
Porta manes, et stella maris, succurre cadenti,
Surgere qui curat populo, tu quæ genuisti,
Natura mirante, tuum sanctum genitorem,
Virgo prius ac posterius: Gabrielis ab ore,
Sumens illud ave, peccatorum miserere.

From Advent to the Purification.

Mother of Jesus, heaven's open gate,
Star of the sea, support the fallen state
Of mortals; thou whose womb thy maker bore,
And yet, strange thing, a Virgin as before,
Who didst from Gabriel's hail, this news receive;
Repenting sinners by thy prayers relieve.

In Advent.

P. Angelus Domini nuntiavit Mariæ;
R. Et concepit de Spiritu Sancto.
P. Oremus.
Gratiam tuam quæsumus, Domine, dientibus nostris infunde; ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem, ad resurrectionis gloriam

In Advent.

P. The angel of the Lord declared unto Mary,
R. And she conceived of the Holy Ghost.
P. Let us pray.
Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son has been made known by the message of an angel, may by his passion and cross,

perducamur; per eumdem Christum, Dominum nostrum.
R. Amen.

be brought to the glory of his resurrection; through the same Christ, our Lord.
R. Amen.

After Advent.

P. Post partum virgo inviolata per mansisti.
R. Dei genitrix, intercede pro nobis.
P. Oremus.
Deus, qui salutis æternæ beatæ Mariæ Virginitate fœcunda humano generi præmia præstitisti; tribue, quæsumus, tu ipsam pro nobis intercedere sentiamus, per quam meruimus Auctorem vitæ suscipere Dominum nostrum, Jesum Christum, Filium tuum.

R. Amen.

After Advent.

P. After childbirth thou didst remain a pure Virgin.
R. Mother of God, intercede for us.
P. Let us pray.
O God, who by the fruitful Virginity of the blessed Virgin Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may be sensible of the benefits of her intercession, by whom we have received the Author of life, our Lord Jesus Christ, thy Son.
R. Amen.

From the Purification till Easter.

Ave, Regina Cœlorum,

Ave, Domina Angelorum,

Salve, radix, Salve, porta,

Ex qua mundo lux est orta;

Gaude, Virgo gloriosa,

Super omnes speciosa;

Vale, O valde decora,

Et pro nobis Christum exora.

P. Dignare me laudare te, Virgo sacrata.
R. Da mihi virtutem contra hostes tuos.
P. Oremus.
Concede misericors Deus, fragilitati nostræ præsidium;

From the Purification till Easter.

Hail, Mary, queen of heavenly spheres!
Hail, whom the angelic host reveres!
Hail, fruitful root, hail sacred gate!
Whence the world's light derives its date.
O glorious maid, with beauty blessed!
May joys eternal fill thy breast,
Thus crowned with beauty and with joy,
Thy prayers with Christ for us employ.
P. vouchsafe, O sacred Virgin, to accept my praises.
R. Give me power against thy enemies.
P. Let us pray.
Grant us, O merciful God, strength against all our weak-

ut qui sanctæ Dei genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus; per eumdem Christum, Dominum nostrum,

R. Amen.

ness: that we, who celebrate the memory of the holy mother of God, may by the help of her intercession, rise again from our iniquities through the same Christ our Lord.

R. Amen.

From Easter until Trinity.

Regina cœli, lætare,
Alleluia.
Quia quem meruisti portare,
Alleluia.
Resurrexit, sicut dixit,
Alleluia.
Ora pro nobis Deum,
Alleluia.

P. Gaude et lætare, Virgo Maria,
Allelulia.

R. Quia surrexit Dominus vere,
Alleluia.

P. Oremus.

Deus qui, per resurrectionem Filii tui, Domini nostri, Jesu Christi, mundum lætificare dignatus es, præsta, quæsumus, ut per ejus genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ: per eumdem Christum, Dominum nostrum.

R. Amen.

From Easter until Trinity.

O Queen of heaven, rejoice,
Alleluia.
For he whom thou didst deserve to bear,
Alleluia.
Is risen again as he said,
Alleluia.
Pray for us to God,
Alleluia.

P. Rejoice and be glad, O Virgin Mary!
Alleluia.

R. Because our Lord is truly risen,
Alleluia.

P. Let us pray.

O God, who by the resurrection of thy Son, our Lord Jesus Christ, hath been pleased to fill the world with joy, grant, we beseech thee, that by the Virgin Mary, his mother, we may receive the joys of eternal life: through the same Christ our Lord.

R. Amen.

From Trinity Sunday until Advent.

Salve, Regina, mater misericordiæ, vita, dulcedo, et spes nostra salve. Ad te clamamus, exules filii Evæ. Ad te suspiramus gementes te flentes, in hac lacrymarum valle. Fia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum benedictum fruc-

From Trinity Sunday until Advent.

Hail, O Queen, O mother of mercy, hail our life, our comfort, and our hope. We the banished children of Eve, cry out unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears. Come, then, our advocate, and look upon us with those thy pitying eyes-

tum ventris tui nobis post hoc exilium ostende; O clemens, O pia, O dulcis Virgo Maria!

P. Ora pro nobis sancta Dei Genitrix!
R. Ut digni efficiamur prommissionibus Christi.

P. Oremus.
Omnipotens, sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto co-operante, præparasti; da, ut cujus commemoratione lætamur ejus pia intercessione ab instantibus malis, et a morte perpetua liberemur; per eumdem Christum, Dominum nostrum.

R. Amen.
P. Divinum auxilium maneat semper nobiscum.
R. Amen.

And after this our banishment, show us Jesus, the blessed fruit of thy womb; O merciful, O pious, O sweet Virgin Mary!

P. Pray for us, O holy mother of God!
R. That we may be made worthy of the promises of Christ.

P. Let us pray.
Almighty and eternal God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother Mary, that she might become a worthy habitation for thy Son, grant, that as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death: through the same Christ our Lord.

R. Amen.
P. May the divine assistance always remain with us.
R. Amen.

BENEDICTION OF THE BLESSED SACRAMENT.

Tantum ergo sacramentum
Veneremur cernui,
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

To this mysterious table now,
Our knees, our hearts and sense we bow.
Let ancient rites resign their place,
To nobler elements of grace,
And faith for all defects supply,
While sense is lost in mystery.

Genitori, Genitoque
Laus et jubilatio,

To God the Father born of none,
To Christ, his co-eternal Son

Salus, honor, virtus, quoque
Sit et benedictio;
Procedenti ab utroque
Compar sit laudatio. Amen.

And Holy Ghost, whose equal rays
From both proceed, one equal praise;
One honor, jubilee, and fame,
Forever bless his glorious name. Amen.

P. Panem de cœlo præstitisti eis.
R. Omne delectamentum in se habentem.
P. Ora pro nobis, sancta Dei genitrix.
R. Ut digni efficiamur promissionibus Christi.

P. Thou hast given them bread from heaven.
R. Replenished with all sweetness and delight.
P. Pray for us, O holy mother of God!
R. That we may be made worthy of the promises of Christ.

P. Oremus.

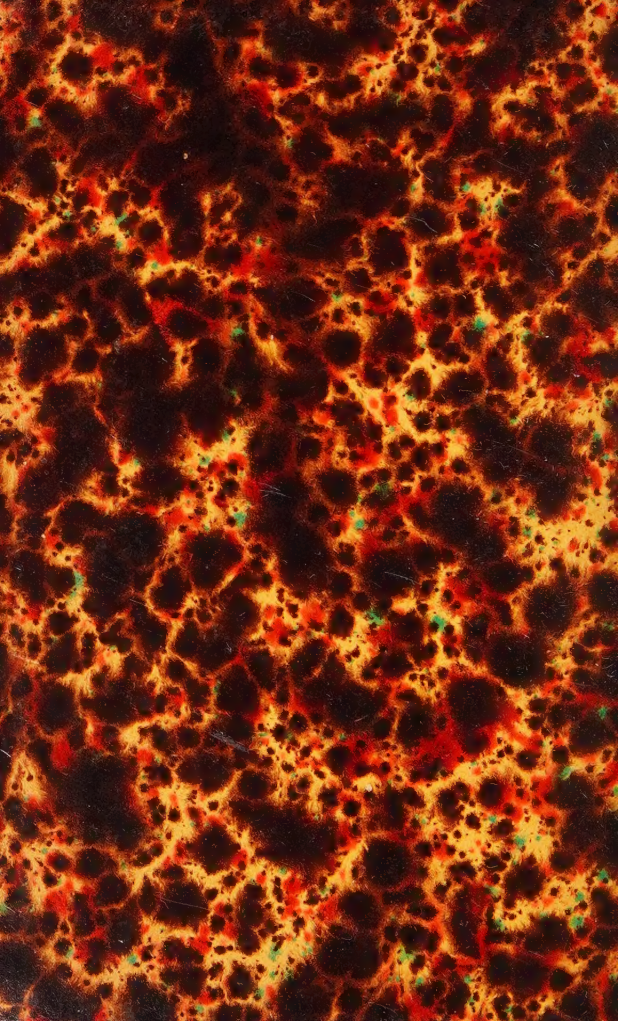
Deus qui sub sacramento mirabili passionis tuæ memoriam reliquisti, tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tui fructum in nobis jugiter sentiamus. Qui vives et regnas Deus in sæcula sæculorum. Amen.

Let us Pray.

O God! who has left us, in this wonderful sacrament, a perpetual memorial of thy passion: Grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually find in our souls the fruit of thy redemption, who livest and reignest, etc.

After Benediction the Choir generally sing "Laudate Dominum," etc., page 537.

When the Priest gives the benediction with the blessed sacrament, bow down, and profoundly adore your Saviour there present. Give him thanks for all his mercies: offer your whole self to him, to be his for ever: and earnestly beg his blessing upon you and yours, and upon his whole Church.



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